

A  
A MISCELLANY OF  
**MISCELLANY**  
OF  
**EASTERN LEARNING.**

Translated from

**TURKISH, ARABIAN, AND PERSIAN  
MANUSCRIPTS,**

In the Library of the King of France.

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Translated into ENGLISH.

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MDCCCLXXI.

WESTERN LEARNING. 231

" which he had collected, sing the title  
" Brita of his country, collected all  
" before. Many of these were  
" before this latter period, before  
" at his father's court, and now the  
" before this they were under some  
" complete one of the classes to be  
" their master, who also from the  
" division to collect material. The  
" and, like the other members of the  
" this language that did  
" houses, the whole of which  
" office as a collector.  
" good, this is the name of this  
" choice to the one, the first class to  
" clearly in the uncollected this  
" young prince was under his, and ex-  
" before he was fully known himself  
" his people and with him all con-  
" dence to bring to the other the will  
" Brode



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POEMS, RIGGARD RING, AND JOLEY GE-

YORGEGE TO DROWDRE THE GOLIA AND HAB-

C O N T E N T S

OF THE

SECOND VOLUME.

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A M I S-



## A MISCELLANY OF

curious was the origin of this most singular  
curiosity; and proving in this country the  
greatest and a singular education, he  
wished to render him probably the best of  
**MISCELLANY.**

## OF EASTERN LEARNING.

### *A rare Instance of Generosity in a Caliph.*

**I**N the reign of Abdoulmelik\*, fifth  
caliph of the Ommiadian race, there  
lived at Coufa a rich merchant, named  
Djaber, who had only one son; this  
child.

\* Abdoumélîk, son of Meryan, of the dynasty  
of the Ommiades, reigned twenty-one years, and

2 A MISCELLANY OF

child was the object of his most tender cares; and having in his earliest age given him a suitable education, he wished to render him happy the rest of his life, by uniting to him an amiable companion.

Djaber spared no expence in quest of an engaging beauty, who, by being younger than his son, might still improve under his eye, and merit the affection of a master, whose wife she was

was surnamed the STONE-SWEATER, from his extreme avarice. He was in the castle of Coufa, when the head of Masaab, who had revolted against him, was brought before him. "I have seen," said one of his courtiers to him, "brought into this castle, the head of Husein, "to Obeidallah who had overcome him; the head of Obeidallah, to Moktar; the head of Moktar, to Masaab; and the head of Masaab, to your majesty."

Abdoulmélik, astonished and alarmed at this relation, commanded the castle to be immediately demolished, to avert such an unlucky omen.

to

## EASTERN LEARNING. 3

to become. From among many others, a Circassian was made choice of to be the happy person. Zeineb (for that was her name) was found worthy of this good fortune; to a striking figure, she joined the softest manners, and more wit and understanding than is commonly found in women immured in a seraglio, whose ideas are always cramped by slavery and fear.

Zeineb, born to please, soon charmed young Numan (Djaber's son); the education of the two lovers was carried on under the father's eye, and completed by their mutual fondness; the same masters instructed them in all the agreeable arts, and their progress was the more rapid, as they were both urged by the desire of becoming still more pleasing to each other. Time having perfected their characters and their

4 A MUSICAL LAMENT OF

beauty, Djaber resolved to unite them. The happy moment was approaching, when, amusing themselves one day under the kiochk at the end of Djaber's garden, Zeineb took a lute to accompany her voice, and began to sing the graces of her lover, and the happiness she was on the verge of enjoying.

Hadjadj, general of the caliph's army, passing under the garden wall, heard a voice that compelled him to stop; and, struck with the harmonious sound, concluded, the singer could not but be enchanting. The general wished to make a present to his master, and thought, that if the fair answered the idea his imagination had formed of her, he could not offer any thing to the caliph more acceptable. He enquired who the owner of the garden was, and more particularly, who the person was,

need

as 81

that

## EASTERN LEARNING. 5

that he had heard with so much pleasure.

He was told, that he had not deceived himself in believing her handsome; that Zeineb was in reality a prodigy of nature, and the adored object of a wealthy lover, who was on the point of espousing her, and the fond hope of his father, who had expended a considerable sum in her purchase and education to render her worthy of his son.

The obstacles, which the general foresaw, gave him some uneasiness, but did not deter him from the attempt; having no hopes of being able to procure the sale of Zeineb, he determined to carry her off; but the merchant's house was filled with slaves of both sexes, and he was afraid to make use of violence, which doubtless would have

## 6 A MISCELLANY OF

been complained of, and instead of pleasing the caliph, must have been punished by him.

A stratagem put him in possession of what he dared not attempt by force.

There are at Coufa, as elsewhere, vile instruments of vice, who, having sacrificed their own honour, and survived their youth, make merchandize of the virtue and beauties of their sex. One of these despicable wretches, more artful than the rest, was often employed by libertines, who dearly paid for her assistance. It was to this old bawd that Hadadj applied. The profession of piety she made in public, which concealed another trade she was more attached to, opened to her Numan's seraglio. She appeared before Zoineb, with her face veiled, holding in one hand, the largest chaplet that ever Hypocrisy wore, and with

## EASTERN LEARNING. 7

with the other, leaning upon a stick, as if bent double by weight of years.

The young slave, as devout as artless, had from her infancy conceived a high veneration for such as appeared virtuous; and imposed on by the exterior appearance of the old hypocrite, she received her with every mark of respect. Her air of meekness and self-dehial; her coarse cloathing; her eyes, one white raised towards heaven, another white turned downwards to the earth; her frequent sighs and tears; all these outward signs of devotion conspired to persuade Zeineb that she had the good fortune to have in her house a favourite of the great Prophet.

The art of this wicked woman soon seduced the mistress of Numan, so that she could not be without her. When the hypocrite perceived the ascendancy

8 A MISCELLANY OF

she had gained, she intimated her intention of leaving her new proclyle ;  
" How cruel you are, my dear mother," said Zeineb to her, " to abandon us ! What pressing motive  
" obliges you to deprive us so soon of  
" your pleasing conversation ? " " If I  
" consulted only my friendship for  
" you," answered the old hag, " I  
" should not hesitate to sacrifice to you  
" my whole time ; but there are duties  
" of a certain nature superior to all  
" human considerations. There are,  
" in your neighbourhood, many ladies,  
" whom devotion has united under the  
" same roof ; in this retreat they practise  
" every Mussulman virtue ; they  
" fast, not only on the days of solemn  
" appointment, but often on others,  
" for the sake of mortification. In  
" short, their whole time is dedicated

" to

## EASTERN LEARNING. 9

“to prayer, to reading the Alcoran,  
“and to good works prescribed by the  
“law. Their exemplary life strengthens  
“my virtue, and purifies my heart.  
“These good ladies, though more ad-  
“vanced than myself in the road of  
“spiritual life, vouchsafe sometimes to  
“have recourse to my feeble under-  
“standing. This very morning, they  
“have desired my presence, to consult  
“upon a point of the law, which they  
“find a difficulty in explaining. Can I  
“well refuse their pious solicitation, and  
“not return to friends so precious to me.”

A strong inclination to know such  
saints soon seized the heart of the im-  
prudent Zeineb; she intreated her con-  
fidante to introduce her to an acquaint-  
ance, which would be so honourable  
and advantageous to her. The perfi-  
dious wretch, to stimulate more and

10 A MISCELLANY OF

more the desire of her pupil, raised many difficulties; but at length appearing to yield to her solicitations, she consented to conduct her to the retreat of the saints. Being arrived at the the house, which was not far distant from Djaber's habitation, the old woman left her young friend, to go, as she pretended, to prepare the holy ladies for her reception; Zeiheb had not been long in this place, when four men in masks seized her, and binding a handkerchief over her mouth to suppress her cries, forced her away into a litter, and took the road to Damascus.

The condition of this unfortunate fair may easily be conceived; she complained to Heaven of the villainy of mankind, and bitterly lamented her lover, her-father-in-law, and the happy lot she was deprived of. The idea of what

## EASTERN LEARNING. 91

what was to come, added fears to her grief, and the care they took of her, served only to render her life more miserable and insupportable.

After a painful journey of thirty days, she reached Damascus. They presented the afflicted Zeined to the caliph, in the name of her ravisher. In spite of the grief this fair had felt, her charms appeared but the more striking. To all the chagrins which had already tormented her, was still added that of pleasing, against her will.

The caliph, enchanted with her beauty, conceived hopes of dispelling the cloud of sorrow; most of the fair, that became his captives, appeared to him at first melancholy; and this discontent, which he always imputed to the horrors of slavery, and to their regret at quitting their tender parents, rendered

12 A MISCELLANY OF

these beauties more engaging in his eyes, as he never doubted the success of his addresses.

Neither the pomp of the seraglio, the respect of a multitude of slaves, who constantly made their court to the woman that stood first in the caliph's favour, nor the assiduity of the prince himself, could remove a sorrow, that seemed to increase with time: and the caliph, who, presumptuous as he was, began to dread her obstinacy, disclosed to the princess his sister his love, and the obstacles that retarded his happiness.

Abaza (that was her name) longed to know this haughty fair, that resisted the will of her master. At the first interview she became sensibly interested in behalf of a young person in affliction, whose

## EASTERN LEARNING. 18

whose appearance bespoke so much softness, candour, and innocence.

The prince's was compassionate, and soon perceived, that the heart of Zeineb was not free : she applauded her fidelity in preferring an obscure lover to a mighty prince, and her master. These two ladies soon became friends, but never so far as to induce Zeineb to disclose her secrets.

Abaza, who suspected the truth, advised her brother to abstain from every kind of violence, telling him, that time could be the only cure for Zeineb's affliction.

Unhappy as this captive was, her lover, thus separated from her, and ignorant of her fate, was not less an object of pity. On the fatal day of their separation, astonished at the absence of Zeineb, he waited her arrival with the utmost

of most impatience; and when he found himself deprived of all hopes of seeing her again, he ardently prayed for death. A violent fit of despair terminated, after some days, in a fixed melancholy; grief was painted in the face of Numian, and every day discovered the progress of it. His father, as much afflicted as himself, had in vain waited for the relief, which he flattered himself time might bring, and was foreseeing with consternation, that grief and depression would deprive him of his only son, when the arrival of a celebrated physician in the city was announced. This man was an adept in astrology, geomancy\*, and all the secrets of the cabalists; but we shall see, that he understood

\* The art of telling fortunes by the casting of figures, especially playing and betting on cards, men,

## EASTERN LEARNING. 15

men, and that he knew how to deceive them, for their advantage and his own.

This able doctor was not long in discovering the truth; he was certain that the languishing state of his patient could proceed only from a mental cause: being artful, as well as learned, he soon drew from him the secret of his heart. It was not easy to learn the fate of the fair that was lost, which her ravishers were much interested in concealing. Artifice, however, and a lucky accident, having made the physician acquainted with all that had passed, he did not fail to attribute the discovery to the virtue of the occult sciences. There was at this time at Coufa a Jewess, who travelled over Asia trading in jewels. She had been at Damascus, admitted often into Abaza's court, and commissioned by her, and even by the caliph himself,

16 A MISCELLANY OF  
himself, to offer Zeineb several valuable  
presents, which she always accepted  
with indifference.

The marks of grief imprinted on the  
face of the beautiful slave did not  
escape the notice of the sagacious  
Jewels; and her frequent admission into  
the seraglio had enabled her to discover  
the caliph's affection for Zejneb, and  
her aversion for him, and even to sus-  
pect, as well as the princess Abaza, the  
cause of her disdain. Zeineb had not  
changed her name. The Jewels, who  
was acquainted with the Arabian phy-  
sician, had spoken to him about her, of  
the caliph's passion, of her indifference,  
and of the secret flame which was sup-  
posed to be the cause. It is not sur-  
prising, that this pretended philosopher,  
and a vender of trinkets, should have  
connection with each other; b  
these

two

## EASTERN LEARNING. 17

two professions have a nearer relation to one another than is generally imagined. Our chiromancer, and our old Jewels, procured their subsistence by the art of deceiving mankind, and often combined together to secure success.

The philosopher, fully convinced that his patient was dying for love of a slave called Zeineb, and that this Zeineb was at Damascus, prepared all his apparatus of geomancy; he drew a globe of the world, marked out several points on it, and after having consulted the sun and moon, and uttered many barbarous words, he gravely pronounced, that Numan would not recover till he had taken a journey to Damascus; that in that city alone his disorder could find a cure. The officious physician offered to conduct him thither, assuring him,

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him; that he would have occasion for his advice and assistance. The father, who thought no misfortune equal to that of losing his son, consented to every proposal, in hopes of preserving his life. He hastened away the young lover, with his Esculapius, and supplied them with gold, in proportion to his wealth and paternal affection.

Being arrived at Damascus, the physician, less ignorant and more bold than others of the profession, soon acquired a reputation above them all. He hired a shop (for in the East physicians and apothecaries are the same) and furnished it with such medicines as would be profitable to himself, without being pernicious to his patients. Numan, who passed for his pupil, distributed the drugs; and the comeliness of his person did

did not fail to draw abundance of customers.

The reputation of the doctor soon reached the seraglio; the caliph had tried all the faculty in the city, to dispel the melancholy of his beautiful slave, and to cure a disorder that lay not within the compass of their art. The amorous prince was desirous of consulting a man of so high repute. He dispatched the Kohermané, or superintendante of the women of the seraglio, called Razié, to the doctor, who gave him, in the sovereign's name, a long detail of the state of his favourite. The Arab had indeed in his possession the only person that could recover Zeineb; he ordered Numan to fetch a bottle, and to write, with his own hand, upon a label tied to it, in what manner the liquor

liquor contained therein should be used.

One may suppose, that the handwriting of Numan could not be unknown to Zeineb: it would be difficult to express her perturbation of mind at the sight of it, which increased when she heard, that it was the writing of a young man of Coufa, who was uncommonly handsome, and very melancholy. This intelligence threw her into a swoon; and when brought back to her senses, by the assistance of Razié, and still more by the virtue of the divine liquor, her tears, her hasty questions, the joy she could not conceal, very soon betrayed the secret of her heart.

The compassionate Kahermáne, who had observed the constant dejection of Zeineb, and took an interest in her misfortunes, resolved to save her. It

was

was the good fortune of that fair to render herself beloved by every one. Razié returned to the shop of the expert doctor, and having discoursed a great deal about his young patient, the relief which the medicine had procured her; her beauty, melancholy, superior charms, and the caliph's affection for her, which he had not yet reaped the fruits of; Numan, who eagerly devoured every word he heard, interrupted the relation, by fainting away in his turn.

Razié, who wished to read the young man's heart, was delighted to find him so much affected; and having assisted the doctor in recovering him from his swoon, she gave him to understand, that she had discovered the cause of it; and to alleviate his distress, and encourage his passion, promised him her protection, which

22 A MISCELLANY OF

which the young man would have purchased with his blood, and offered to repay with his whole fortune.

The first favour that could be conferred on Numan, was to introduce him to the presence of her he called his spouse. To this Razié consented. A disguise made this practicable and easy; and he was dressed in a female habit. Notwithstanding the regularity of his features, his face was too completely formed to pass for a woman; the only deception was the veil that was to cover it.

Being arrived at the door of the seragli, the superintendante removed the difficulties made by the eunuchs against admitting a strange woman into the inmost recesses of the place by telling them, she was the physician's wife. They both ascended to a long gallery,

and

and Razié, who, from a point of dis-  
cretion, would not be a witness to the  
first interview between these two lovers, so  
directed the pretended doctor's wife to  
Zeineb's apartment. It was adjoining  
to that of the prince's Abaza, and Nu-  
man's confusion mistook the door.  
Having entered a long suite of rooms,  
each still more magnificent than the  
preceding, he perceived in the last, a  
woman richly dressed, that haughtily  
demanded, Who emboldened her to  
enter that apartment without being  
sent for?

Numan, struck with terror, endeavoured to say something, and his voice  
betrayed him. The prince's suspecting  
that a man was concealed under the  
veil, snatched it from him, and was soon  
convinced of the truth. This discovery  
increased her indignation; and as she

was on the point of punishing his presumption with death, he threw himself on his knees, and begged to die at the feet of Zeineb, who was the real cause of his crime, and looking upon his destruction as inevitable, he, still prostrate before her, recounted in few words his own history, with as much simplicity as sorrow.

Abaza, naturally humane, listened with concern to the recital of his misfortunes, and applauded her own penetration in conjecturing the cause of Zeineb's melancholy. She immediately summoned that young maid, and presented to her the person she had shed so many tears for. We shall not attempt to describe the astonishment, transport, and joy of these young lovers. When they had spent several delightful hours together, the princess, now become their

## EASTERN LEARNING. 25

their protectress, determined to give them an entertainment prepared by her slaves. Numan continued veiled, and passed for a stranger, whom the princess had sent for to play upon the lute, which indeed he touched to admiration. After an elegant supper, the princess desired Zeineb to sing some of those tender airs, she had so often practised in her melancholy hours, when she lamented the absence of her dear Numan. He accompanied with his lute the voice of his mistress; and this concert, performed by actors that agreed so perfectly together, appeared ravishing even to those who did not know how much pleasure these musicians felt by thus uniting their talents.

The melting voice of Zeineb was heard beyond the princess's apartments. The caliph, passing under the window,

was struck with sounds that had always found the way to his heart. He entered, and with great good-humour rallied his sister for enjoying such amusements in her apartment, which he was not admitted to.

The benevolent Abaza embraced the opportunity to render two persons happy, and to cure the prince of a passion which could not but prove fatal to him. She received the caliph with all the respect due to her sovereign, and all the affection she had professed for her brother. She herself presented him with some delicious liquors; commanded her women to perform in his presence brisk and airy dances, to amuse his eyes, and enliven his disposition. Then requesting leave to vary the scene of diversions, she made such of her attendants as could <sup>80</sup> acquit themselves most

most gracefully, relate several little histories. As the prince seemed delighted with these ingenious tales, Abaza took her turn to recite one. "My lord," says she, "I am going to relate to your majesty a story, the catastrophe whereof is equally shocking to love and to humanity. A rich merchant of Agra had a son, whom he was desirous to render happy. To this end he chose for him a wife, whom he thought deserving of him; and the sympathy between the two young lovers soon justified the father's choice. All three would have enjoyed a scene of lasting felicity, had not a wicked vizir, who studied only to gratify the passion of his master, whom he endeavoured to lull asleep in the lap of sensuality, forcibly torn the young spouse from her husband.

“ and father-in-law, to present her as a  
“ slave to the Sultan. The prince,  
“ possessed of such a jewel, became  
“ enamoured of her, but could never  
“ succeed in his attempts to please.  
“ His slave, pining with grief in his  
“ arms, regretted without ceasing the  
“ lover she was bereaved of, and re-  
“ payed the caresses of her master only  
“ by a cold disdain. At length the  
“ husband who adored her, found  
“ means of access to the prison of his  
“ mistress (for nothing is impossible to  
“ love) and was there enjoying the  
“ satisfaction of seeing and hearing her,  
“ to whom he had dedicated his life,  
“ when the jealous Sultan surprized  
“ them. His power insulted, and his  
“ love despised, transported him with  
“ rage; nor would he listen to their  
“ justification, but viewing these two  
“ slaves moping wretchedly “ lovers,

## EASTERN LEARNING. 29

“ lovers, as a faithless slave and a pre-  
“ sumptuous fool, that had dared to  
“ violate his seraglio, drew his poig-  
“ nard, and sacrificed them both to his  
“ vengeance. The fate of these two  
“ innocent victims has, I confess, al-  
“ ways made me shudder; and I cannot  
“ think the power of a Sultan superior  
“ to that of love and marriage.” “ I  
“ am of your opinion,” says the prince,  
with much complacency; “ we have  
“ no legal power over two hearts that  
“ love each other, and are united in  
“ sacred bands. A wife is more the  
“ property of her husband than of any  
“ other; and whatever a Sultan’s pas-  
“ sion may be, it ought to give place to  
“ mutual affection.”

“ Commander of the faithful!” cried  
the princess, “ you have pronounced a  
“ sentence worthy your wisdom and

C 3 “ your

“ your goodness ! behold the husband  
“ and wife of whom I have been speak-  
“ ing ; and you are the benevolent  
“ prince to repair the wrongs they  
“ would have sustained. This slave, to  
“ whom you could not render yourself  
“ agreeable, is the lawful wife of him  
“ you see in a dress ill-suited to his sex.  
“ Love and grief urged him to violate  
“ the laws of the seraglio ; you will  
“ pardon him for his sensibility and  
“ fidelity, and for believing you the  
“ most generous of all the princes of  
“ the East.”

Numan and Zeineb, with fear and trembling, fell at the caliph's feet, who, warmed by the encomiums of his sister which anticipated his deserts, determined to merit the same by crowning the fidelity, courage, and virtue of those, whom the eastern laws would

would have condemned to death. He dismissed them enriched with presents, imposing on them no other command, than that of constant mutual love. The learned doctor, who had so skilfully discovered a remedy for their complaints, was considered through Arabia as a physician of the mind, as much or even more than of the body.

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*The Adventure of a Vizir's Daughter.*

THE kingdom of Kachemire was formerly governed by a prince named Aladin: he had a daughter, who would have been without dispute the most perfect beauty of the East, had not the daughter of his vizir contested that pre-eminence with her. Nothing was talked of in the East, but

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the divine perfections of these two  
princesses. Several kings, upon the  
credit of fame, became enamoured of  
them, and determined to demand them  
in marriage. It would have been ex-  
tremely difficult to decide, which was  
the more accomplished of the two;  
but whether it was prejudice, or that  
the vizir's daughter was less arrogant  
and more gentle than her rival, she  
gained the hearts, and had the suffrages  
of the multitude.

The king's daughter was so chagrined  
at perceiving Ghulnaz (who was  
the vizir's daughter) preferred before  
her, that she fell into a state of despon-  
dency. Her father, alarmed at her  
condition, ordered physicians to attend  
her, who assured him, that the princess's  
disorder proceeded from some secret  
uneasiness.

The

## EASTERN LEARNING. 33

The king pressed his daughter to disclose her mind to him, and to induce her to it, he bound himself by a solemn oath to consent to whatever she should require, were it to cost even half his kingdom. The daughter of Aladin, far from revealing the mean jealousy that tortured her breast, would have wished to conceal it even from herself; but affected by such marks of her father's tenderness, and the deep distress he expressed on her account, she could no longer resist his solicitations, but owned to him, that Ghulnaz was the cause of her disorder, and that nothing could relieve her but the absence of this odious rival.

Aladin endeavoured to console his daughter, and assured her, that in a short time she should hear no more of the person who caused her inquietude.

He sent for his prime minister, and addressed him thus: "Vizir," says he, "it is with regret that I command you to sell your daughter: I am sensible what pangs it will cost your heart; but the life of my child depends upon it. This intimation is sufficient, and I expect the sacrifice from the zeal you have always hitherto given me proofs of."

The vizir thunderstruck, wavered some time betwixt paternal fondness and ambition. This last passion at length prevailed, and stifled the voice of nature. A spark of shame, however, prevented him from exposing his daughter to public observation. To avoid this ignominy, he contrived to put her into a chest, and sending for the cryer, told him, he should sell the chest for 40,000 aspres, but upon this condition,

condition, that the purchaser should take it without seeing what it contained. In vain did the cryer endeavour to execute the vizir's order; the condition he had annexed to the bargain, intimidated every buyer. A young water-carrier, more bold than the rest, suspected some mystery in the matter, and offered to run the risk of it. He found among his friends a merchant, who advanced for him the stipulated sum; and having paid the purchase-money to the cryer, he carried the chest to his own house.

Nothing could equal his surprise, but his joy, when, upon eagerly opening the chest, he found within it a young girl of uncommon beauty. "Charming Houri," said he to her, "for you are unquestionably one of those celestial nymphs destined for the pleasure of the elect in the other

the world, by what strange adventure are  
you confined in this chest? The  
vizir's daughter, unwilling to make  
herself known, replied, " You behold  
an unhappy woman, whom misfor-  
tunes persecute; chance has made me  
your slave; I murmur not at my lot;  
and you will find in me all the sub-  
mission and fidelity I owe you."

The amiable Ghulnaz had too many  
charms, not to make her patron sensible  
of their power. She was become his  
slave, and he could dispose of her as he  
thought proper; but he had a delicacy  
of sentiment far above his condition.  
His satisfaction, if obtained by force,  
had been imperfect, and he was resolved  
to owe it entirely to affection. He  
determined therefore to set Ghulnaz at  
liberty, and then to unite himself to her  
by marriage. But before this design  
was

was put into execution, he was willing to prove whether or not she was deserving of the favour he intended her. He conducted her to his mother, who resided in a little city a day's journey from Kachemire. "Mother," said he apart, "I have some views upon this young slave; I entrust her to your care; observe her behaviour, and examine if her prudence be equal to her beauty." He then took leave of his mother and Ghulnaz, and assured them he would not long delay his return.

The beautiful slave soon gained the esteem of her, who gave birth to her patron. She was charmed with her modesty and complaisance, and became in a short time as fond of her as if she had been her own child. This good woman, though extremely poor, had always borne her poverty with great patience;

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patience; but now grew miserable at seeing Ghulnaz a sharer in her distress, and only wished for riches to place her in a condition more worthy of her virtues.

This amiable girl, on her part, affected by the melancholy situation of a person, who had shewed her such marks of kindness, endeavoured to comfort her. She gave the old woman a diamond, which she had concealed, when her unnatural father shut her up in the chest, and directed her to sell it for 2000 sequins. As this diamond was exceedingly fine, a purchaser soon offered; and she returned overjoyed to her whom she called her dear child.

Ghulnaz hired for herself and companion, a house more spacious and convenient, and properly furnished. She began to be less unhappy under her misfortunes,

misfortunes, when fresh disasters rendered her state more deplorable than ever. Although she led a very retired life, very seldom going abroad, and on these occasions always veiled, the fame of her beauty spread through the city where she dwelt; a young man fell violently in love with her, and took the liberty to declare his passion. His presumption not being attended with the success he expected, his love degenerated into fury, and he resolved to be revenged of her, who had slighted his flame. He set out for Kachemire, and having found the water-carrier, "How greatly are you to be pitied," said he, "to entertain with so much care an ungrateful woman! while you are wearing yourself out with hard labour here, she is revelling in a criminal voluptuousness, which she

7 AUGUST

"procures

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"procures by intriguing with her gal-  
lants."

The water-carrier, enraged at this report, without enquiring what foundation it had, departed immediately to satiate his revenge. The appearance of the house which his mother inhabited, and the neatness of the furniture, confirmed him in the opinion of being imposed upon. As he entered, Ghulnaz, who suspected nothing, as she had done nothing to reproach herself with, was going to meet him, but he did not give her time; he rushes upon her, and, drawing a dagger from under his clothes, plunges it into her breast. Perceiving that she did not fall at the first blow, he was preparing to repeat it, which Ghulnaz avoided, by throwing herself out at the window.

A Jew.

## EASTERN LEARNING. 4

A Jew passing the street, and seeing a young woman bathed in her blood, raised her up, and conveyed her to his own house. In the mean time the mother of the water-carrier, who was in a room adjoining, flew to the cries of Ghulnaz; she sees her son with fury in his eyes, and a bloody dagger in his hand; "Whom is that drawn against, my son?" says she, "and what is become of Ghulnaz?" "This weapon," replies he, "has just avenged me of a perfidious deceiver." "What a fatal mistake have you committed!" cries she, all dissolved in tears: "What bitter lamentations will this cost you? You have unjustly put to death the most amiable and virtuous among women." She then related to him, in what manner the generous Ghulnaz had relieved

relieved her from a state of want and misery.

The water-carrier, at this recital, abandoned himself to all the excess of grief: he rushed into the street, hoping to find his dear Ghulnaz there, but she had disappeared. He ran over the whole city, without being able to gain the least intelligence of her.

The Jew in the mean time procured a surgeon, who, after examining the wound of the vizir's daughter, declared it not mortal: nor was he mistaken; for in a little time she recovered both her health and bloom. The Jew could not behold her with an eye of indifference, but disclosed his passion to her, like a lover that would not be refused. Ghulnaz shuddered at the danger which threatened her. Too closely watched to make her escape, she formed the resolution

## EASTERN LEARNING. 43

solution of throwing herself into the sea, that washed the walls of the Jew's habitation; considering her life as nothing, provided she could preserve her honour. To put this project into execution, it was necessary to get her lover out of the way. She therefore pretended to yield to his solicitations, but previously required, that he should have recourse to a bath.

The Jew having left her, Ghulnaz opens a window, and intrepidly throws herself into the sea. Three brothers who were fishing near that place, perceived her struggling against the waves. As they were expert swimmers, they caught her by her clothes, brought her into their boat, and landed on a meadow on the other side of the city.

The vizir's daughter, brought to life by their assistance, saw herself exposed

to

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to a danger still greater than what she had escaped. Her amazing beauty made a very great impression upon the three brothers, and each pretending to the possession of her, a violent quarrel ensued betwixt them. They were on the point of coming to blows, when accident conducted a young cavalier that way, whom they chose for arbitrator. "Chance alone," says the stranger to them, (when he had informed himself of the matter in dispute) "can determine your contest. I will shoot three arrows three different ways, and he that shall first arrive at one of the arrows, shall be the proprietor of this beauty?" The proposal seemed so equitable to the fishermen, that they agreed to it without hesitation. The cavalier bent his bow, and successively shot three arrows towards three different

## EASTERN LEARNING. 45

rent points; the three brothers set off with great rapidity, each in hopes of arriving first at the goal. When the cavalier saw them at some distance, he takes Ghulnaz up behind him, flies with full speed from the fishermen, and reaches his village.

It was the destiny of Ghulnaz to inflame every one that saw her. Scarce was the cavalier dismounted, when he declared the violence of his passion. Ghulnaz seeing no other means of avoiding this attack, than by a stratagem, heard him without any marks of displeasure, and even feigned a reciprocal sensibility; she only conjured him to defer his happiness till night. "A project occurs to me," says the vizir's daughter, "which, whimsical as it is, may contribute to your tranquillity, and my own. No one here expects

my

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“my arrival; lend me one of your  
“suits, and let me pass for one of your  
“relations returned from his travels;  
“as none will suspect my sex, you will  
“have no rivals to fear.” The en-  
chanted cavalier gave her one of his  
dresses, and when she had put it on,  
“I will give you a proof,” says she,  
“that I do not belye the sex I have  
assumed, and that few men can equal  
“my management of a horse.” Saying  
this, with surprising agility she sprung  
upon the cavalier’s, and made him per-  
form various evolutions. While he  
was admiring her graceful appearance,  
she insensibly retreated, till finding her-  
self at some distance, she clapt spurs to  
the horse, and disappeared like light-  
ning, from the thunderstruck cavalier.  
The fear of a pursuit made her ride on  
the remainder of the day, and the whole  
night,

## EASTERN LEARNING. 47

night, without following any certain road.

The first rays of the sun that illuminated the horizon, gave her the sight of a large city. Not knowing what place it was, she directed her steps towards it. But what was her astonishment, when she perceived the inhabitants coming out to meet her? "Our king died this night," said they to her, "and having left no heirs to his throne, and dreading a civil war, has by his last will directed to place thereon the first person that should appear at opening the city-gates." Ghulnaz received her new subjects with an air of majesty, and affability at the same time, who were far from suspecting her real sex: She rode through the streets amidst the acclamations of the people, and took possession of the palace, the usual residence

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dence of the sovereign of that country.

From the moment she was seated on the throne, she applied herself entirely to the government of the state. She made choice of vizirs for their integrity and understanding; and took particular care to have justice done to every one. Her subjects admired the wisdom of her administration, and returned thanks to Fortune, that had given them a king, who was more attentive to their happiness than to his own.

The beautiful Ghulnaz had reigned some time, when she built a magnificent fountain at the gates of the city; and having ordered a painter to take her portrait in the character of a queen, without explaining to him her reasons for it, she fixed it upon that edifice. Spies were placed around, with direc-

tions to bring before her all those that, viewing this picture, should discover any marks of inquietude, or sentiments of sorrow.

During all this time the water-carrier remained inconsolable for the loss of his lovely slave. He traversed every city, in hopes of discovering some traces of her: He came to this fountain; and the moment he perceived the features of that dear object, which was always present to his mind, he fetched a profound sigh. The soldiers immediately seized him, and brought him before Ghulnaz, whom he could not possibly know under that disguise. She, in an angry tone, commanded him to confess to her, what was his motive for expressing so much sorrow at seeing the picture placed upon the fountain. The porter, trembling and terrified, related

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his misfortunes, and Ghulnaz ordered him to prison.

Some days after, chance brought the three brothers to the same fountain. They recollect ed in the portrait, her they had saved from drowning; and their unextinguished passion reviving at the sight, they could not suppress a sigh. They were conducted to Ghulnaz, who, after interrogating them, as she had before done the water-carrier, sent them also to prison. The cavalier and the Jew came likewise to view the fountain, and having expressed a like sensibility, were treated in the same manner.

Being all collected together, the vizir's daughter remanded them before her, and thus, with some emotion, delivered herself: "If the person who is the object of your uneasiness, should appear

“appear before your eyes, would you know her again?” Scarce had she pronounced these words, but loosening her royal mantle, she presented herself in the dress of her sex. They all fell on their knees, and implored forgiveness for the excesses which a too violent passion had hurried them into. The vizir’s daughter, with much complacency, bid them rise, and taking the water-carrier by the hand, she seated him on her throne, and arrayed him in the robes of royalty. Having assembled the grandees of the state, she recounted to them the whole history of her adventures, and requested them to acknowledge her first patron for their king. She soon after married him, and the wedding was celebrated with a magnificence truly royal. The Jew, the three brothers, and the cavalier,

were dismissed into their own country, loaded with riches, which, considerable as they were, did not however prevent their envying the lot of the water-carrier.

*The three Sharpers.*

A Peasant, mounted upon his ass, led through Bagdad a goat with a bell about his neck. Three sharpers observed them pass by, and began immediately to covet what they saw. "I'll lay a wager," says the first, "that I steal that goat, and the man shall never think of demanding it again." "And I," says the second, "will take away the ass he rides upon." "But I," says the third, "will do what is still more difficult, I undertake to deprive

“ deprive him of all his clothes, and he  
“ shall be pleased with it.”

The first thief following the peasant with circumspection, found means dexterously to detach the bell from the neck of the goat; and tying it to the tail of the ass, he retreated with his prize. The man, seated on his ass, and constantly hearing the sound of the bell, made no doubt of the goat's following him; till at last, looking back, he is surprised at not finding the animal he was going to sell at market, and makes enquiries for it of every one that passes by. The second thief advances, and accosts him thus, “ I just now observed, at the corner of that lane, a man dragging along a goat in a great hurry.”

The peasant alights immediately, and desires the sharper to take care of his ass, while he pursues the thief. After

running a considerable way he returns quite fatigued, and, as an addition to his misfortune, he finds neither his ass nor its keeper.

The two cheats marched off well-satisfied with their booty, when the third waited for the poor man at the side of a well, which he must necessarily pass by. The thief vented such doleful cries and lamentations, that the man who had lost his goat and his ass, was prompted to accost a person that seemed in such distress. "What is the cause of your bitter complaints?" said he, "you surely are not so unfortunate as I am; I have lost two animals, I was going to dispose of; my ass, and my goat, would have made my fortune." "A mere trifle of a loss compared to mine," replies the sharper; "I have let fall into this well a casket-full of diamonds,

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“diamonds, that I was charged with  
“for the caliph, and may probably be  
“hanged as a thief.” “Why don’t  
“you descend and search for them,”  
says the peasant, “it is not very deep?”  
“Alas!” cries the cheat, “I am so  
“unexpert at diving, that I had better  
“risk the chance of being hanged, than  
“expose myself to certain death by  
“drowning. If any one would under-  
“take to do me that service, I would  
“willingly reward him with ten pieces  
“of gold.”

The credulous dupe, blessing the prophet for giving him so favourable an opportunity to repair the loss of his ass and goat, eagerly accepted the offer. “Promise me,” says he, “the ten pieces of gold, and I will restore you your casket.” No sooner said, than done. He strips off his clothes, and

descends into the well with such expedition, that the thief saw he should have but just time enough to get off with his acquisition.

The countryman in vain searched for the casket at the bottom of the well; and at his ascent was convinced of his error and misfortunes; his clothes, his ass, and his goat, had taken different roads, and their unhappy master with difficulty found a place, where he could procure a covering for his nakedness.

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*The two Bears.*

TWO intimate friends, a painter and a goldsmith, travelled together; and night overtaking them near a convent of Christians, they were received therein with much humanity. As our travellers

## EASTERN LEARNING, 57

travellers were destitute of money to pursue their journey, the painter, an adept in his profession, offered the monks to work for their monastery. He soon raised in his hosts a high idea of his talents, and even gained their confidence to a degree they had soon occasion to repent of.

The monks having one night left their vestry open, he went in with his companion, and packing up the gold and silver utensils they found there, they set off with the booty. Become masters at once of so rich a prize, they immediately returned to their own country; but fearful lest the robbery should be detected, they deposited the riches in a chest, and mutually agreed, that neither of them should take anything thence, without the other's knowledge.

Soon after this the goldsmith took a wife, and became the father of two children. To defray the expences of a growing family, he appropriated to his own use the greatest part of the treasure in the chest. The painter perceiving the decrease, reproached him with dishonesty, but he denied the fact.

The painter, exasperated at this perfidiousness, determined to punish him; but to make his revenge the surer, he dissembled, and pretended to credit the protestations of his associate. With this view he applied to a huntsman of his acquaintance, to procure him two young bears alive. Having got them, he caused a wooden statue to be made, in features, size, and dress, so exactly resembling the goldsmith, as not readily to be distinguished.

When every thing was prepared for the execution of his design, he led the two young bears every morning into the room where the figure was, and trained them up to eat out of it's hand, so that whenever they came in sight of the statue, they leaped towards it, and took from it's hands the food placed therein.

Our painter employed several weeks in teaching them this exercise, and when he found his pupils sufficiently expert, he invited the goldsmith and his two children to supper. The entertainment continued the greatest part of the night, and the goldsmith and his two sons lodged with their host.

Towards break of day the painter dexterously conveyed away the two children of the goldsmith, and substituted in their place the two bears.

What must be the father's surprise,  
when he awoke, to find the two cubs in  
in his chamber instead of his children?  
his horrid screams brought the painter,  
in a pretended astonishment. "Such  
" an extraordinary metamorphosis," says  
he to his guest, "is probably a punish-  
ment from heaven, highly offended  
" against you for some enormous crime?"  
The goldsmith was not duped by this  
insinuation of his host, but fully per-  
suaded that he was the author of the  
metamorphosis, cited him to appear be-  
fore the cadi, to answer for having de-  
prived him of his children. "My  
" lord," says the painter, to the cadi,  
" it is very easy to discover the truth of  
" this affair: give orders for the two  
" cubs to be brought; and if, by their  
" gestures and caresses, they distinguish  
" the goldsmith from other persons pre-  
sent,

"sent, no doubt, can remain of their  
"being really his children."

The cadi consented to this experiment, and as soon as the bears (kept <sup>and</sup> fasting two days by the painter's directions) perceived the goldsmith, they ran <sup>to</sup> him, and licked his hands. The whole company were amazed at such a sight, and the cadi himself embarrassed, could not venture to decide the matter.

The goldsmith, in the utmost consternation, returned to the painter's, and throwing himself at his feet, confessed his dishonesty, and implored him <sup>not</sup> to offer up his prayers to God, that he would be pleased to restore his children <sup>to</sup> their natural form. The painter pretended a real concern; and they passed the whole night together in supplications. Having taken the precaution to convey away the two bears, and re-  
place

place the goldsmith's boys, whom he till then had secreted, the painter conducted their father to the chamber where they were, and in restoring them to him, said, "Learn from henceforth, not to violate your engagements."

*The ungrateful Son.*

AN ancient man very rich, in conversation with a dervich whom he had hospitably entertained, said to the saint, "I have but one son, and am excessively fond of him: how many prayers did I incessantly offer up to heaven before my request was granted! In yonder valley is a tree known only to those who have favours to ask of the Almighty: days and nights have I spent

“ I spent in sighs and tears at the foot  
“ of that sacred tree.”

While the fond father was thus expressing his affection, the son replied, loud enough to be heard by the dervich, “ Oh that I could find the tree, which has such virtues; I would fly to it, to implore the immediate death of my father.”

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*The avaricious Father.*

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THE son of a man, as rich as avaricious, fell extremely ill. The friends of the father advised him to distribute some sheep among the poor, or at least to repeat some chapters of the Alcoran. “ I had rather,” says the old man, “ recite the Alcoran, for I carry that holy book about me, and my

“ flocks

“flocks are at a distance?” “In vain  
“dost thou endeavour,” replies a santon  
“who was present, “to conceal from us  
“thy real motive for preferring prayer  
“to sacrifice;” prayers are at thy  
“tongue’s end, thou canst produce them  
“without trouble; but thy gold lies at  
“the bottom of thy heart, and it would  
“cost thee too much to draw it  
“thence.”

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*Upon the Danger of Pleasures.*

A Dervich, remarkable for the sanctity of his life, entered the shop of a confectioner. The master, to regale the holy man, presented him with a bowl of honey; but scarce had he uncovered it, when a legion of flies made a descent upon it. The confectioner took

took up a fan to disperse them, such as had posted themselves on the edge of the bowl easily escaped, but they, that, more greedy, had precipitated themselves into the middle, caught by the tenacious honey, could not take their flight.

The dervich, plunged into deep meditation, viewed the object with an attentive eye ; recovering from his reverie, he fetched a sigh, which the confectioner, in surprise, asked him the reason of.

“ This bowl,” says the dervich, “ is the world, and these flies are its inhabitants : they that lodged on the rim of it, resemble those prudent persons, who, prescribing bounds to their desires, do not madly immerse themselves in pleasures, but rest contented with tasting them : the flies, that

“ that rushed into the middle of the  
“ bowl, represent such, as giving a  
“ loose to their inordinate appetites,  
“ abandon themselves without restraint  
“ to every species of voluptuousness.

“ When the angel of death, travers-  
“ ing with rapid motion the surface of  
“ the earth, shall shake his wings, they  
“ who shall have stopped on the edge  
“ of this world, will, free and unin-  
“ cumbered, take their flight towards  
“ the celestial country; but such as,  
“ enslaved by their passions, shall have  
“ plunged themselves into the poisoned  
“ bowl of sensuality, will sink deeper  
“ still, and be precipitated into the  
“ abyfs.”

*Consolation*

*Consolation for the Unhappy.*

**A** Poor dervich, without shoes to his feet, was on a pilgrimage to Mecca, cursing his fate, and accusing heaven of unkindness. Being arrived at the portal of the great mosque at Coufa, he observed a mendicant who had lost his feet. The sight of a man more unfortunate than himself, afforded him consolation, and convinced him, that it was a less misfortune to be without shoes than without feet.

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*An unheard-of Cruelty of a Father.*

**A** Merchant, named Kébal, had espoused a young, rich, and beautiful woman, who, in spite of the Mahometan law, which allows polygamy, would

would never deign to share the heart or bed of her husband. Kébal, meek and submissive, stood in such awe of his imperious wife, to whom he owed his fortune, that, at her instigation, he renounced the privilege which the law gave him, and swore inviolable fidelity to her.

His affairs obliging him to take a journey, he became enamoured of a young slave, whom he purchased for 500 sequins; absent from his wife, he soon forgot her, and the oaths he had made her. At the end of nine months the slave brought an infant into the world, whose birth, far from pleasing the father, filled him with the most bitter apprehensions.

Kébal, anxious to maintain peace in his family, did not hesitate to procure it by an atrocious crime; his wife, whom

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whom he had forgot in a moment of infatuation, presents herself to his mind, and the dread of a jealous woman divests him of all the feelings of humanity. The first sacrifice he made to his repose was the unfortunate object of his amours ; having dispatched the mother, he meditated the destruction of the child ; but the voice of nature would be heard, inhuman as he was, and, in spite of himself, it arrested his uplifted arm. Averted from the design of shedding his own blood, he determined to expose the infant in a desert, persuaded that the innocent victim must soon perish there. But Providence, who watched over it, conducted a shepherd to the place where it was laid. The poor man, struck with its beauty, cries, and distress, carried it to his cottage ; and his wife, as compassionate as

modest

he,

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he, cheerfully took charge of the infant, and gave it a she-goat for a nurse. The child had just attained its fourth year, when Kébal chanced to pass through the village where the shepherd dwelt, and through necessity became his guest; he observed his son without the least remembrance of him; but whether smitten by the beauty of the infant, or admonished by nature, he felt himself affected at the sight of it, and asked the shepherd if he were the father.

What was the surprize of Kébal, when the shepherd related to him how he found the infant, and when he discovered him to be his son! To these feelings of sympathy he had been touched with, succeeded the sentiments of violent hatred; but he dissembled that passion, and feigning himself charmed

charmed with the child, offered fifty sequins for the purchase of it.

The penury of the shepherd, his affection for the infant, and persuasion of its being happier in the hands of a rich man than in his own, disposed him to consent to the merchant's proposal. Far was he from suspecting the lot that awaited it.

No sooner had Kébal got it into his possession, than he conveyed it to the sea-shore. Neither the beauty of this infant, nor its innocence, its fond caresses, its cries, nor its tears, could soften the rugged heart of Kébal. Having sewn his son into a sack, he throws him into the sea, firmly persuaded that he shall not escape death a second time. But heaven had ordained otherwise; it was caught in a fishing net, and drawn to land.

The

ESTERIAN LEAVES  
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The fisherman astonished, opened the sack, and finding an infant, still breathing, within it, suspended it by its feet; having, by that means, recovered it, he carried it to his cabbin. The son of Kébal was destined to meet with every where souls susceptible of humanity, excepting that of his barbarous father.

The fisherman brought him up to his own profession, and the child soon distinguished himself in it by his activity and courage. Destiny and trade led Kébal again to the place where his son dwelt; and observing a youth of an engaging mien with the fisherman, he made some enquiry about him, which the master answered, by recounting to the merchant the manner in which he found him.

Kébal discovering his son, could not comprehend how he had escaped a death

death which he thought inevitable. Enraged to find himself unsuccessful after such repeated crimes, he determined to take more effectual measures for the future; with this view, he offered the fisherman 500 sequins for the young man, and the bargain was immediately concluded.

Kébal, without making himself known to his son, kept him near him as a slave, and, unmoved either by the sweetness of his disposition, or his fidelity, grew daily more determined to procure his death.

Two years had elapsed, during which his son had served him with unparalleled zeal, when, putting a letter into his hand, "Depart," says he, "immediately for Bagdad, and deliver this paper to my daughter, whom you will find there; I have recommended you to

“ her care; continue with her till my  
“ return, which I shall not long de-  
“ lay.”

The young man obeyed Kébal, and set out on his journey. On his arrival at Bagdad, he enquired for his master's house, and knocking at the door of that he was directed to, was met by Kébal's daughter. She receiving a letter from her father by the hand of a youth more beautiful than Love himself, opens it with impatience; but what horror was she seized with at reading these words;  
“ The person that is charged with this  
“ letter to you, is my greatest enemy; I  
“ send him to you, that you may con-  
“ trive his destruction, and I expect  
“ from you that mark of filial affec-  
“ tion.”

The daughter of Kébal, far from resembling her father, had an heart undisguised,

## EASTERN LEARNING. 75

guised, and full of humanity. She viewed the messenger more attentively, and could not refrain from loving him. Love suggested to her a means of saving the life of a person, who became in a moment so dear to her, and of attaching him to her for ever. Having ordered the young man to wait, she wrote another letter, counterfeiting her father's hand, to this effect: "The bearer of this letter is as dear to me as a son would be; consider him as myself; entrust him with the management of all my affairs, and give my daughter Melahie to him in marriage."

Having sealed the letter, she returned to the young man, "You are mis-taken," says she to him, "the letter you gave me, is intended for my mother; I will conduct you to her apartment." The youth delivered it

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to

to the mother, who having read it, and not doubting but that it was the handwriting of her husband, punctually executed the orders he had given her, and married her daughter to young Kébal.

The father, in the mean time having finished his business, returned to Bagdad. How much was he surprised at his arrival, to find his son alive and well; but how much more so still, when he heard that he was his son-in-law! These events appeared to him incredible; but the fear of discovering his own villainy, took away all desire of an explanation. He thought it most advisable to dissemble, and to conceal, under the mask of friendship, the mortal hatred he had always borne to his innocent child. But Melahié was not imposed upon by this fallacious serenity; her tender concern for the life of

a be-

## EASTERN LEARNING. 77

a beloved husband, made her very attentive to the conduct of her father.

Kébal, a few days after his arrival, gave his servants a feast ; " Make merry," says he, " to-night, and celebrate my return home ; but I have a service to require of you : An enemy in secret has designs upon my life ; I will invite him hither this evening, and as he descends the stairs of my apartment about the fourth hour of the night, rush on him with your poignards."

At the appointed hour, Kébal bid his son go down into the court, to summon up one of his domestics ; he was just descending the fatal stair-case, when his wife, ever alarmed by suspicions, stopped him, and begged him not to execute a commission which she conceived

E 3 a little

Kébal, in the interim, was racked by the passions of hope and fear: An half hour being elapsed, and no tidings of the success of his perfidiousness, he was eager to learn if his servants had executed their charge, and descended the stairs in haste. They who had been commissioned with this order, having heard no one go down before, and not questioning but that this was the destined victim, rushed in upon him, and murdered him in the dark. Such was the well-deserved catastrophe of that inhuman father. He, to whom he had given life, and whom he had so repeatedly attempted to rob of it, inherited all his effects. As his birth was a secret to him, he lived happily with his wife,

wife, and never knew she was his sister.

The eastern historian concludes this relation with an Arabian proverb:—  
“He that digs a well for his brother,  
falls into it himself.”

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*An extraordinary Dream of a Tailor.*

A Tailor, being dangerously ill, had an extraordinary dream. He perceived floating in the air an ensign of immense extent, composed of all the pieces of different stuffs he had purloined. The angel of death bore this ensign in one hand, and in the other, an iron club, with which he chastised the tailor. Starting from his sleep, he made a vow, that, in case of his recovery, he would deal more honestly for

the future. His health soon returned, and, as he distrusted his own memory, he ordered one of his men to remind him of his dream, whenever he was cutting out a coat.

For some time our tailor paid regard to the admonition of his servant; but a great person having sent for him to make a costly suit of clothes, his virtue was not proof against so strong a temptation. In vain did his servant remind him of the ensign in the air; " You tire my patience," says the tailor, " with harping on my dream. " There was no such stuff as this in the standard I saw; and I took notice likewise, that there were some sorts wanting: This that I have now taken, will render the whole complete."

*The  
end*

## EASTERN LEARNING. 81

*The Witticism of an Astrologer.* has  
shamed all the wise men of the world.

**A**S the officers were carrying an astrologer to the gallows, "You," says a spectator to him, "that could so perfectly read in the stars the destiny of others, how came you not to foresee your own? " "Three times," replied the astrologer, "I cast my own nativity; and three times it informed me, that I should one day be elevated above others, and see every one else at my feet."

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*A singular Definition of Courage.*

**N**OUCHIREVAN, king of Persia, demanded of his vizir Buzur Djumher, a just definition of courage. "This virtue," replies the vizir, "consists

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“ lists in the united strength of mind  
“ and body. Philosophers pretend,  
“ that a man of courage ought to pos-  
“ sess the qualities of several animals ;  
“ he should have the strength of a lion,  
“ the intrepidity of a cock, the impe-  
“ tuosity of a wild boar, the ferocity of  
“ a wolf, the fierceness of a tyger, the  
“ cunning of a fox, the patience of a  
“ dog, the vigilance of a crane, and the  
“ prudence of a raven.”

---

*The two Astrologers\*.*

**T**HREE was at Bagdad a famous astrologer, named Abou-Meachir. No motion of the celestial bodies escaped his notice, and the most extraordinary

\* The Mahometans have always had, and still have great faith in judicial astrology.

phenomenon

phenomenon was familiar to him. He understood the most hidden things, and foretold futurity by the mere inspection of the stars. Nor was he less versed in the mysteries of the Cabala, or less deep in geomancy. This profound philosopher was united in the strictest friendship with Numan, the favourite of the caliph Aroun-Errechid. This courtier had the misfortune to fall under the displeasure of the prince, who was determined to destroy him. Numan, perceiving his life in danger, took refuge with the astrologer, and implored his assistance. "I could easily conceal you from the caliph's search," says Meachir to him, "if the prince had not about him an astrologer, whose knowledge I dread; let us, however, endeavour to render his penetration ineffectual, and, if possible, prevent his discovering the place

“ place of my own retreats. Meachiru placed in a brass chaldrone a golden mortar reversed, upon which he caused Numan to sit, and then filled the chaldrone with blood. The caliph, having in vain sought every where for Numan, at length had recourse to his astrologers, and ordered him, by means of his art, to discover the place where the culprit was concealed. The caliph’s astrologer, after several observations, told him, “ the man you seek,” my lord, “ is retired into a golden island, situated in the middle of a sea of blood, which sea is surrounded by walls of brass.” Aroun, who had never heard of such an island, imagined that, for once, his astrologer was mistaken.

The prince, in despair of finding Numan, granted him his pardon, and published a declaration, that he might be received with

with safety appear before him. Numan, upon the word of Aroun, presented himself at court. No sooner had he entered, than the caliph enquired, by what means he had eluded the diligent search made after him. The courtier having given a faithful narrative of the affair, the prince, with astonishment, perceived the conformity between the observations of his astrologer, and the inclosure into which Numan had retreated.

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*The singular Stratagem of a Woman.*

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THERE lived at Cairo a merchant, a man of intrigue. Though characters of that cast are less common in Egypt, than in those countries where women are less confined; yet libertinism finds every where the means of gratification. One of these beauties, obliged

to

to conceal her face from every eye but her husband's, longed to indemnify herself for this compulsion; and meeting with our merchant, a bargain was soon concluded, between a man that loved pleasure, and a woman that hated restraint. As soon as the gallant had conveyed her to his house, he secured the door, and went out to prepare a collation.

How many disasters happen in the course of life! A cursed creditor seized our amorous merchant by the collar, and hurried him, unable to discharge the debt, to prison. The unfortunate debtor, more afflicted at the opportunity he had lost, than for the misfortune that befel him, begged a friend, whom he accidentally met, to release from her confinement the object of his concern; and above all things to keep the secret

of his unlucky disaster. With this request he delivered to him the key of his house, and conjured him to apprise him of the success of his commission. The officious friend hastens to the prisoner's house; but how great was his surprize, when, opening the door, he sees his own dear spouse running to meet him! One may conceive their mutual astonishment; the poor man, far from thinking that it was to his own wife that he came to do this kind office; and the lady never suspecting that her husband would come and surprise her in the house of her gallant.

After many reproaches, the fair, whose thoughts were employed how to escape greater evils, addressed her poor injured husband thus: "Every circumstance here is against me, and my offence is too great to request forgiveness;

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HISTORICAL FARRING

“ness; but in wreaking your revenge  
“upon me, remember, that I am your  
“wife; and that the shame of a public  
“discovery will reflect upon you.  
“There is an easier method to save  
“both your honour and mine; let us  
“consent to a divorce, and get it ap-  
“proved by the cadi: I confess that I  
“deserve to lose my dower, and I pro-  
“mise you, I will never reclaim it.  
“Take back likewise the jewels and  
“bracelets that you gave me; I shall  
“be rich enough if I can preserve my  
“reputation.” The husband, enraged  
as he was, found the proposition rea-  
sonable: he got possession of the jewels,  
and agreed to a divorce. They went  
in harmony together to the cadi, where  
the husband represented to the judge,  
that his wife, growing tired of their  
union, had consented to forfeit her  
settlement,

settlement, provided their divorce was pronounced. The cadi then interrogated the wife, whether she consented to the above conditions. "My lord," replies she, "a weak unfortunate woman must submit to superior force: and this cruel man my husband loads me every day with ill treatment, to compel me to renounce my dower; nay, he has this day dispossessed me of the bracelets my parents gave me: I had rather relinquish every thing to him, than be any longer in perpetual danger of my life; but it is from your hands I demand justice for this violence and oppression. To prove the truth of what I advance, he at this instant bears about him the bracelets he has just taken from me. Since he has divorced me in your presence, I esteem myself happy in being "no certe ment

“ no longer his, but I appeal to the  
“ power of the laws, and re-demand my  
“ marriage portion.”

This artful woman supported the plausibility of her discourse with a torrent of tears, which persuaded the cadi of the truth of her relation. He ordered the husband to be searched, and the jewels being found upon him, he was, without being allowed an opportunity of justification, hurried to prison, there to remain till he had made satisfaction for the dower. The amorous merchant, who waited with impatience for news of the fair-one in confinement, was much astonished to see her intended deliverer brought to prison in chains.

“ What hast thou done,” says he,  
“ with her I entrusted to thy care?”  
“ Heaven confound you both,” says  
the unfortunate husband, “ the woman  
“ thou

" thou hast seduced was my wife: by  
" her cursed contrivance, I am punished  
" for her faults and thine." After  
having vented his passion by tears and  
execrations, he recounted to the gallant  
the whole adventure, and finding the  
inutility of violent disputes, they took  
the resolution to forgive each other, the  
better to support their captivity toge-  
ther.

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*The blind Husband.*

A Citizen of Tauris, in easy circum-  
stances, had a daughter he was  
fond of, but so miserably deformed,  
that nothing less than parental love  
could render her supportable. Being  
desirous of providing for her, he re-  
solved to marry her to a blind man, hop-  
ing

ing that such a one, not seeing her defects, would not treat her with contempt. The design succeeded, and Umer, who espoused her, lived amicably with his wife. A short time after, there arrived at Tauris a famous oculist, who had the reputation of having restored sight to multitudes of people, and the old man was urged to consult him for his son-in-law: to which advice he replied, "I will carefully avoid that experiment, for if the oculist should restore my son-in-law to sight, he will soon restore me my daughter."

*The Bon Mot of a Woman to an ugly  
but handsome Man.*

**A**N inhabitant of Bagdad, named Fasli, uncommonly ugly, was talking with a friend in the street, when a woman veiled, as is the custom in the East, suddenly stopped, and for some space viewed him with an attention he had not been used to. Fasli, surprised at the perseverance of the woman, asked her reason for it, and was preparing a return to the supposed compliment, when she replied, " My eyes have been " too attentively engaged in contemplating a handsome face, and in obedience to the law of our prophet, I determined to punish them in this world, " and hope the contemplating of your figure

"figure will expiate my crime, and  
"save me from the pains of the  
"next."

**A**n Indian Society reviewing a hoop  
“next.”

16. *On the one hand, the* *beginnings* *of* *the* *one* *on* *the* *other* *hand*

figures, why the people have no hearts, is

## *The Answer of a blind Man.*

IN the same city of Bagdad, a blind

**I**N the same city of Bagdad, a blind

In the same city of Bagdad, a blind man, with a large jar upon his shoulder,

man, with a large jar upon his shoul-  
ders, leathern in his hand.

der, and a lantern in his hand, was thus  
assisted by a person that met him in

accosted by a person, that met him in  
the street. As he hast no man to

the life, - As thou hast no eyes, poor  
man of what service is this lantern to

"you?" "It is not for my own use."

"you! It is not for my own sake, replied the blind man, "that I carry

"I replied the blind man, "that I carry  
"it, but for fear such a heedless fellow

"as thyself should run against me, and

“ as thynk I shuld run agaynt me, and  
“ overset my jar, which it has cost me

"so much trouble to fill."

"I have a right mind of honest men."

and jobs the combination of

Chilean

The

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*The Repartee of a Soldier to his General.*

AN Indian general reviewing a troop of cavalry, asked one of the soldiers, why his horse was so lean? "I have a wife and children," says the man, "still leaner than my horse. Is it possible, I can feed so many mouths with the pay allowed me by the Sultan?" The general, moved by the penury and frankness of the man, "Take this," says he, giving him a considerable sum, "feed thy family, and fatten thy horse."

*Raillery*

old girls from our way, saying unto

*Raillery upon a Beard.*

**A** Man had a beard so thick, that it almost covered his whole face. "Cut off that beard," said a friend to him, "or people will think you are all 'head and no face.'"

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*The judicious Answer of a Vizir to a Sultan, who was viewing himself in the Glass.*

**SULTAN** Mahmoud\* was born with the seeds of virtue, but coming to a crown in his early youth, he, like many other

\* Mahmoud, son of Sebekthegin, first Sultan of dynasty of the Gaznevides, was one of the greatest princes of the East. He conquered Persia and Georgia, and carried his victorious arms into the Indies, which he in part subdued. He died at the

other princes, grew too much delighted with adulation.

He was every day stiled the light of the world, the source of comfort, the joy of the people, and the pattern of majesty. These flattering appellations

the age of sixty-three, after a reign of thirty years. He was possessed of every virtue that contributes to render a monarch great. His only vice was an inordinate love of riches. No prince ever had more opportunities to gratify that passion than Mahmoud. He found in the single city of Bocavea, which was reckoned the strongest place in India, 70 millions of gold and silver in specie, and 70,000 marks in plate. Diamonds and pearls were without number; among others, there was one chamber 30 cubits long, and five wide, whose walls and floors were of solid silver.

The riches that the famous Thamas Kouli-Kan, the last king of Persia, found in the Indies when he conquered it, was not inferior to what Mahmoud got possession of. The treasure brought by Kouli-Kan from India into Persia, is estimated at five thousand two hundred and fifty millions\*.

\* Livres at ten-pence halfpenny each.

80  
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had so often been sounded in his ears, that he really persuaded himself there was something divine in his appearance.

As he was one day walking alone in a long gallery, he fixed his eyes upon a mirror, and viewing himself with much attention, met, for the first time, with no flattery. "Is it so?" says he to himself; "either all my subjects, "or this glass, deceives me. But it is "much more natural to believe the "glass faithless, than to imagine so "many millions of men liars." Proceeding to another glass, he finds the same figure, and a third affords him no better satisfaction. In short, all the glasses having told him the same tale, (for there was no courtiers among them) the prince reflected somewhat late; but he reflected at last, that all these

these glasses having no interest in pleasing him, were an evidence that outweighed the testimony of men who were so well paid for lying.

Mahmoud a little chagrined, hung down his head, and no longer consulted the mirrors; but meeting with his prime minister, a man of sense, and the least of all the court addicted to flattery,

“ Why,” says he, “ do all those who approach me, and you among the rest, tell me perpetually, that you are revived and enlivened at the sight of me? If my glasses deceive me not, there can be nothing very agreeable in my appearance.” “ Prince,” replied the vizir, “ kings would be too great, and the people too happy, if flattery was banished from courts; but it is inseparable from human weakness, and will necessarily insinuate

"nuate itself wherever there is room  
"for hope or fear. Falshoods have  
"been told you, with the view of  
"pleasing you; I will now tell you  
"truth, to serve you. It is a matter of  
"indifference, whether a king be hand-  
"some or ugly. A very small propor-  
"tion of his subjects can be gratified  
"with the sight of him; but every one  
"enjoys the benefit of his equity, or  
"suffers by his injustice. It is for  
"these reasons alone he will be either  
"blessed or detested."

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*The virtuous Courtier.*

**T**HE caliph Mahadi, of the race of  
the Abbassides, was fond of letters,  
arts, and pleasures. He had a courtier  
about his person, named Jacoub, that,

TO A MISCELLANY OF  
EASTERN LEARNING. 101  
like him, was a lover of the fine arts. The musical voice, and lively sallies of Jacoub, were the delight of his master's entertainments. He was even admitted into his seraglio; for the caliphs were not so jealous formerly, as the other Oriental princes have since been. This weakness has but increased among the Mussulmans. Jacoub retiring one day from the prince's table, mounted his horse to return home, but fell, and broke his leg. When the caliph heard of this accident, he expressed so much concern, and gave such marks of attention to his wounded friend, that he excited the jealousy of those who had the good fortune to stand as high in their master's favour as Jacoub. Several endeavoured by secret machinations to ruin the favourite, by raising suspicions in the prince's mind. During

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Jacoub's confinement, they deprived him of the esteem and confidence of his master; for at court more than elsewhere, the absent are always in the wrong.

It had been reported to the caliph, that Jacoub was in the interest of the race of the Alides, the rivals and enemies of his family. When his old favourite was recovered, far from letting him perceive any dislike or indifference, he affected to give him proofs of his confidence; and having one day summoned him, "Jacoub," said he, "I will own to you my weakness; I abhor and dread Mehemet that Alidian, who, in spite of me, resides at Bagdad; I must absolutely get rid of him." The favourite represented to his master, that this man, without power, without friends, or credit, was

an

an object only of his compassion.

“ It matters not,” replied the caliph,

“ his existence gives me uneasiness, and

“ I owe the sacrifice of him to my own

“ tranquillity. He must not be pub-

“ lically put to death; that would ex-

“ cite pity in the spectators for him.

“ I intrust you with the care of dis-

“ patching him; I will deliver him in-

“ to your hands; remember, that your

“ master’s peace depends upon it. But

“ as such a meritorious piece of service

“ ought not to go unrewarded, I will

“ give you that slave, you seemed so

“ fond of last night, and add to this

“ present, twenty thousand drachmas of

“ gold.”

Jacoub, perceiving the danger of a  
reply, confined himself to the acknowledg-  
ment of his obligations to the  
prince. The caliph gave immediate

orders to deliver up to him the slave, with the victim he was to take charge of, and the price of the blood he was to spill. Jacoub, more embarrassed about Mehemet, than elated with the possession of the beautiful slave, conducted them both to his house. Scarce were they arrived there, when Mehemet, who had some intimation of the caliph's design, fell at the feet of him, whom he already considered as his executioner.

“ Think not,” says Jacoub to him, “ that my master meditates your death, “ and still less, that he has chosen me “ for the perpetrator of such a crime; “ but your pretensions may create him “ uneasiness; swear therefore by the “ head of our prophet, and by that of “ the respectable Ali, from whom you “ descend, that you will never enter- “ tain a thought of dethroning Ma-  
“ hadi,

“ hadi, nor of forming any conspiracy  
“ against him.” Poor Mehemet, over-  
joyed to escape on such terms, promised  
every thing required of him. “ Go,”  
said his deliverer, “ but I impose this  
“ one more injunction on you, that you  
“ appear not again in Bagdad ; and as  
“ you must subsist, take this money,  
“ which my master gives you.” Say-  
ing this, he delivered to him the  
twenty thousand drachmas he had just  
received.

This action was soon known to the caliph, for the fair slave so generously given to Jacoub, was no other than a spy placed near him by the suspicious Mahadi. The exasperated caliph orders the supposed traitor before him ; “ How have you acquitted yourself,” says he, in an angry tone, “ of the com-  
“ mission I charged you with?”

F 5                   “ Prince,”

“ Prince,” replies Jacoub, “ with the fidelity of a subject, and the zeal of a faithful servant.” “ Wretch,” exclaimed the caliph, “ you have suffered the object of my vengeance to escape.” “ I deny it not,” answered Jacoub, “ and it was more an act of duty, to prevent your perpetration of a crime, which you would have made me an accomplice in, than to sacrifice a person to your disquietude and cruelty. Sovereign power is intrusted to you for the protection of the weak; a man’s life is no more at your disposal than at that of any of your subjects. It is your duty to punish the guilty, and not to put the innocent to death.” The caliph, struck with this truth, restored the guiltless man to favour. “ I considered thee only,”

“only,” says he, “as an agreeable companion; but I now perceive, that thou art a valuable friend.”

*The ingenious Contrivance of a Vizir to deliver his Master, who had been made a Prisoner by his own Imprudence.*

**M**ELEKCHAH\*, king of Persia, was at war with the emperor of Constantinople. The two armies were in sight of each other, separated only by a river. Upon the security of this barrier, the young Persian monarch thought he might venture on the diversion of hunting; but the Greek emperor having ordered some light troops to pass the river, they surprised

\* Melekchah was third Sultan of the Seljukian dynasty.

the hunters, and conducted them to their camp. The king of Persia had no marks of royalty about him, being clothed in a light dress suitable to a hunter, as were his attendants; hence he determined to conceal his dignity, that the enemy might not discover the importance of their capture. The prince had a vizir, named Nizamel-mulk, to whom he entrusted the command of his army. This vizir being informed of the misfortune that had happened, took measures to keep it a secret. He placed a guard before the Sultan's tent as usual, and sent a party to the enemy's camp to demand a conference with the Grecian prince. Upon the vizir's receiving a favourable answer, he repairs to their camp, and, in his master's name, offers such terms as the emperor of Constantinople readily accepts.

cepts. Some matters of small importance only remained to be adjusted. Nizamelmulk pretended, that he must report to his master the pacific disposition of the emperor; and, as he was taking his leave, the Greek told him, that a detached party of his army had, the preceding evening, seized some Persian officers, who had strayed from their camp on a hunting scheme. "They can only be some subalterns," replied the vizir, with an air of indifference; "for I have had no notice of any principal officers being missing." "You shall see them," says the emperor, "and take them back to your master, as the first pledge of peace."

The Persian prince and his attendants, were immediately brought, and his perturbation of mind contributed to conceal his dignity, for he dared not

raise

1110 A MISCELLANY OF

raise his eyes, either before his enemy, or his vizir. Nizarnelmulk, with the authoritative severity of a chief, reprimanded the prisoners; then quitted the Grecian emperor, with a promise of a speedy answer from the Persian monarch.

When the vizir and the prisoners were at a distance from the camp, Melekchah received the apology of his prime minister, and readily forgave the feigned want of respect. The propositions of peace, which were made by the vizir, only for that particular purpose, were soon disavowed.

The Grecian prince, chagrined at being imposed on, immediately prepared to give battle. The engagement was sharp and bloody; the Greeks were defeated, and their emperor taken prisoner. He was conducted to the

## EASTERN LEARNING. 111

tent of his conqueror. But what was his surprise, when he beheld upon the throne, surrounded by his grandees, that imprudent young man, whom a few days before he had seen in a posture of humility, reprimanded by his vizir, and overjoyed to owe his liberty to him, who was now his prisoner! The Grecian prince, still supporting the dignity of his rank, "I do not," says he, "distrust me to liberty; you know who I am. If you are the Persian emperor, release me to liberty; if you are a merchant, sell me; if you are a butcher, kill me." Melekchah nobly replied; "If I did not always appear before you as an emperor, I will shew myself one this day. Return to your camp; we will treat about a peace hereafter."

*Bon*

*as said said odw. sonne the bincle the  
Bon-Mets of Bahloul, Buffoon to Arroun-  
Erreched.*

**A RROUN-ERRECHED**, so much extolled for wisdom, kept a fool at his court, called Bahaloul, to divert him. The caliph asked him one day, how many fools there were in Bagdad.

“ The list,” replied Bahaloul, “ is somewhat long.” “ I charge you to make it out,” said the prince; “ see that it be very exact.” “ Stay,” says Bahaloul, “ as I naturally hate labour, I will reckon up the wise. This, I promise you, will be short; and by that means you will know who are the fools.” The same Bahaloul, having one day placed himself upon the caliph’s throne, was punished by the guards with a severe bastinado for his insolence.

The repeated outcries of Bahaloul brought

brought the prince, who, laughing at the simplicity of his fool, endeavoured to console him for the correction he had suffered. "It is not for myself that I lament," says the buffoon, "but it is for you that I am so much concerned. If I have been so severely chastised for the moment I filled your throne, what punishment must await you below, who shall have occupied it for many years?" The same buffoon had prudence enough never to think of marriage. Rachid commanded him to espouse a young, handsome, and virtuous woman, as the means, he said, to make him happy. Bahaloul obeyed; but scarcely had he laid down by his wife's side, than he hastily arose, and fled, under a pretended fright. The relations of the new bride, exasperated

at

the

at such an insult, complained to Rachid.

The prince sent for the fool, and, in an angry tone, demanded the reason of so whimsical a behaviour. "My lord," replies Bahaloul, with an air of simplicity, "I have nothing to alledge against "the wife you were pleased to give me. "She is handsome, and, I believe, pru- "dent: but no sooner had I entered "the nuptial bed, than I heard different "confused voices issuing from her bo- "som: One demanded a turban, ano- "ther bread; this called for pa- "pouches †, and that for clothes. "Startled by these sounds, I could not "overcome my fright; but in spite of "your commands, and the charms of "my wife, fled out of the house with

† Papouches, shoes worn in the East.

" all

“ all possible expedition, lest I should  
“ become a greater madman, or more  
“ a fool, than I am at present.”

*A singular Circumstance in the Life of  
Amrou.*

**A**MROU†, Sultan of Gazna, waging war with Ismaël Samain, Sultan of Karisma, had the misfortune to be made prisoner in an engagement.

The conqueror, a stranger to generosity, confined his captive in a castle, where he was watched with great attention. This prince, overcome with hunger and fatigue, demanded some provision from his guards. They brought him a little raw meat, which he

† Amrou Ben-Laith, second Sultan of the dynasty of Saffarides.

was

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was to dress at the same fire that served  
to warm the unhappy Sultan. While  
Amrou was waiting impatiently for this  
supper, a dog, as hungry as himself,  
feized the morsel of meat, and made off  
with it. The Sultan's first attempt was  
to pursue the thief; but finding him-  
self stopped by his chains, burst into a  
violent fit of laughter. The guards,  
moved with pity, were eager to repair  
his loss, and asked him, with astonish-  
ment, What could excite his mirth in  
the melancholy situation he was in?

“I could not refrain,” replied the  
prince, “from laughing at myself:  
“this morning, as I was forming my  
“order of battle, I saw three hundred  
“loaded camels pass in the rear, which  
“the superintendant of my household  
“assured me, was scarcely sufficient to  
“carry the provision for my kitchen;  
“ and

“ and the same evening, a little dog  
“ has carried it all away in his  
“ mouth.”

---

*A sensible Answer of an old Man about  
Marriage.*

**A** N Iman grown old, continued single many years after the loss of his wife. A friend of his persuaded him to marry again: “ I have always,” replied the Iman, “ felt a dislike to women advanced in years.” “ Be it so,” said his friend; “ you are rich, and any father in this city will readily bestow his daughter upon you.” “ That may possibly be,” answered the Iman, “ but will you engage, that she, whom I espouse, shall love me? If, with my grey hairs and wrinkled face, I have

“ an

“ an aversion to a woman as ancient as  
“ myself, what, think you, must be the  
“ sentiments of a young girl, lying by  
“ the side of an old man?”

*Upon the Education of Princes.*

A Man of learning, prudence, and wisdom, was appointed to superintend the education of a Sultan's son. Solicitous to promote the growth of virtue, and suppress the seeds of vice, in the breast of his pupil, he was often necessitated to arm himself with severity, and to contradict even the most innocent inclinations of the prince. The youth, growing impatient of a restraint that appeared unsupportable to him, endeavoured to free himself from it, and made complaints to his father of the severity of his master.

The Sultan, extremely fond of his son, rebuked his governor for the harshness of his treatment, and told him, that he would have shewn more indulgence to the son of an obscure person. "Prince," replies the governor, "if the love of virtue should be inculcated to every man, such as, by their birth, are one day destined to command, ought to be inspired with it more particularly than others, since, on their own good or bad qualities, the happiness or misery of so many people depends. Princes cannot too much aim at perfection, if they retain a proper sense of their reputation. The vices or virtues of private persons generally die with them; but the great are conspicuous to the whole world; their actions and their words

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“ words are transmitted from age to age, and tradition hands them down to remotest posterity.”

*Upon Silence.*

ONE of Sadi’s friends reproached him for his silence. “ I have adhered to this maxim,” says the poet, “ as the most prudent. However reserved one may be in conversation, a word may suddenly escape, and our enemies avail themselves of it to our prejudice. They frequently find evil where there is none; and give a criminal interpretation to the most innocent words.” “ You are right,” replied the friend, “ the veil of envy changes the nature of every object: whoever has this fatal bandage over his eyes, sees a crime where there is a virtue.

“ In

"In vain does the sun illumine the  
"world; all its brilliancy appears but  
"as a gloomy light to the eyes of a  
"melancholy owl."

---

*An ingenious Shift of two Drunkards.*

HADJAGE, a lieutenant of the caliph's, remarkable for his severity, had given orders to the intendant of Bagdad, to put to death all such as were found in the streets two hours after sun-set. This officer, on his patrol, surprised two young men intoxicated with liquor. "Who are you," says he, in a menacing tone, "that dare disobey the commands of the caliph's lieutenant?" One of the young men answered him, by these two extempore verses, "The greatest lords, pale and trembling, before my father, bow down

“ their heads in his presence; but their  
“ humble posture moves him not; he  
“ sheds their blood, and takes possession  
“ of their riches.” The intendant,  
persuaded that this young man was a  
near relation to the caliph, did not ven-  
ture to put him to death, but only con-  
ducted him to prison. He interrogated  
his companion in the same manner, who  
answered him by two other verses.  
“ A fire burns day and night in my  
“ father’s kitchen, and a crowd of  
“ guests continually surround his table.”  
The intendant taking him for the son  
of some Arabian prince of the desert †,  
judged him entitled to the same indul-  
gence as the other. The next day he  
conveyed the two young men before

† They are very hospitable; their prince, or  
chief, receive indifferently strangers and travel-  
lers of every country.

Hadjagé,

Hadjagé, and recounted to him what had passed. The vizir, having questioned them, the first confessed, that his father was a surgeon\* ; and the second, that his father sold beans † ready dressed in the bazar ‡ of the city. Hadjagé, in spite of his severity, could not avoid smiling at the mistake of the intendant of the police, and pardoned the culprits for the shrewdness of their wit.

\* In the original, they are called surgeons that practise cupping, which is much used in the East ; and the shoulders were commonly the part applied to ; and this situation the surgeon's son alluded to.

† In the East, there are shops where beans are sold ready dressed to the people.

‡ Public market.

*The Danger of Flattery.*

THE poet Nebati, who had long subsisted by the praises he lavished upon the great of Khorasan, was cited one day before the cadi. He was so accustomed to praise and flatter even the very servants of his patron, that he was very sure of having injured no one. He had neither lands, nor other possessions, and having no pretensions to any, nor owing any man any thing, he could not conceive who could have any complaint against him. Being arrived before the cadi, he heard a person charge him with a debt of an hundred pieces of gold. "Upon what is your "claim founded?" says the astonished poet. "In one of your performances," replied the plaintiff, "you made a copy "of

“ of very fine verses upon our grand  
“ vizir Ibn-malik, and those verses  
“ ought to produce me a hundred  
“ pieces of gold, either from him or  
“ you. The purport of these verses  
“ were as follows: “ Ibn-malik sur-  
“ prises all the world by his acts of ge-  
“ nerosity, and if any one asks a benevo-  
“ lence at his hands, I will engage that  
“ he shall not be denied.” Upon the  
“ credit of this beautiful distich, I ap-  
“ plied to the vizir for a hundred pieces  
“ of gold, which I had a pressing occa-  
“ sion for, but he has not granted my  
“ request. I am not however uneasy  
“ about it, since you have promised  
“ to answer for him.” The poet, not  
doubting of success, desired only time  
to see the first debtor; and running to  
the vizir, told him, “ I have done you  
“ an honour, which, I am persuaded,

“you will not forfeit your pretensions  
 to me: I do not request you to acquit  
 me of my engagement, but I advise  
 you to prove yourself such as I have  
 painted you to the world.” “Well,”  
 says the vizir, “for this time, I will  
 comply; but my modesty enjoins you  
 not to confer so much honour upon  
 me for the future.”

*The good Answer of a Christian Physician  
 to a Caliph.*

**T**HE caliph Mutévékul entertained a suspicion of Honain \* his physician; for being a Christian, the prince apprehended

\* Honain, first physician to the caliph Mutévékul, was the disciple of the famous John Mésue, physician to Aroun-Érrechid; though born in Syria, the Greek tongue was as familiar to him as the Arabian, and he wrote with equal purity both.

hended that the Grecian emperor, under the specious pretence of religion, might have engaged him to attempt his life. The caliph, to assure himself of the fidelity of his physician, resolved to put his virtue to a severe trial.

“Honain,” said he to him one day, “I have an enemy, whose death I wish secretly to have effected: thou must prepare me a poison of so subtile a nature, that not the least mark of it may be discovered upon the person I intend it for.” “My lord,” answers Honain, with a noble confidence, “I have learned the composition only

both languages. He went into Greece, expressly to learn the tongue of Homer and Demosthenes. He translated, by order of the caliph Mutévékul, a great number of Greek authors into Arabic; among which were, Euclid, the Almagest of Ptolemy, and the most considerable part of the works of Hippocrates and Galen.

G 4 of

“ of beneficial medicines; could I imagine, that an emperor of the true believers would have required of me those of a different kind? If, however, you will be obeyed, permit me to leave your court, and seek in foreign countries for such knowledge as I have hitherto not acquired.” Mutevélkul in reply told him, that he expected his commands should be immediately executed. He employed prayers, promises, and threats, to engage him in the design, but without success. Exasperated at his peremptory refusal, he ordered him to prison, and set a spy over him, to give a faithful account of his most indifferent actions.

Honain, convinced that it was not the punishment, but the crime, that was ignominious, bore with constancy what he had not deserved. Study and con-

templation

temptation softened the rigours of a prison: he passed the whole time of his confinement in translating Greek authors into Arabic, and making commentaries upon the works of Hippocrates.

At the expiration of a year, the caliph sent for him. On one side of a table he had caused to be placed, gold, diamonds, and precious stones; and on the other, were exposed to view, all the instruments of torture. "Thou hast had all this time," says Mutévékul to the physician, "to reflect; and I cannot conceive thee so much thine own enemy, as any longer to oppose my will. Chuse now, either these riches, "that lie before thee, or thy punishment, which thou seest the tremendous apparatus of." "I have already ready represented to you," replies

Honain, with intrepidity, “that I understood those medicines only that tend to prolong human life, and that I was ignorant of such as could abridge it. Determine my fate; I am ready to undergo it.”

The caliph, laying aside the severity he had assumed, “Courage,” says he, “Honain; suspicions of your fidelity were suggested to me; I wanted this proof to remove them; I restore thee to my wonted confidence; but I insist upon knowing, what reasons could urge thee to disobey me.”

“My lord,” replied Honain, “it was with the utmost reluctance that I resisted the commands of the greatest prince in the world; but my religion, and my profession, compelled me to do it. The Christian religion, which directs us to do good even to our enemies,

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“enemies, with much stronger force  
“forbids an injury to those who have  
“never done us any; and physic, that  
“divine science, invented for the pre-  
“servation of mankind, ought not to  
“be turned to their destruction. Phy-  
“sicians, before their admission to the  
“practice of this sublime art, bind  
“themselves by a solemn oath, never  
“to administer pernicious medicines.”  
“Noble institutions these,” says the  
caliph; “I cannot withhold my admira-  
tion from a religion and a profession  
“founded upon such laws.”

Memoirs of the Life of Avicenna, extracted  
from the accurate Catalogue of Arabian  
Manuscripts, in the Libraries of the  
Escorial and Nigbiaristan.

ABOU-Ali-Alhoussein-Ben-Abdullah-  
Ben-Sina, called Avicenna, the  
prince of Arabian philosophers and  
physicians, was born at Assena, a town  
in the neighbourhood of Bokhara: his  
father was from Balkh in Persia, and  
married at Bokhara. The first years of  
Avicenna were dedicated to the study  
of the Alcoran, and the Belles Lettres.  
At that period he discovered what he  
would one day become; and his pro-  
gress was so rapid, that, at the age of  
ten, he had acquired a perfect know-  
ledge of the most intricate parts of the  
Alcoran.

Abou-

Abou-Abdullah, a native of Napoulous in Syria, taught philosophy at that time at Bokhara, with the highest reputation. Avicenna studied under him the principles of logic; but, soon disgusted with the tediousness of the school, he set himself to work alone, and read every author that treated of philosophy, without any other assistance than that of their commentators. Nor was he less pleased with mathematics; and, by his own application, he arrived at the solution of the last proposition of Euclid, after having read the six first.

Eager after every species of science, he devoted himself to physic; and persuaded that the divine art depends as much on practice as on theory, he sought every occasion to visit the sick; and has since acknowledged, that experience

rience taught him more than all his books. In his sixteenth year, he was considered as the luminary of the age: at this period, he resolved to return to the study of philosophy, which his application to physic had somewhat interrupted. He spent a year and a half in this laborious research, without one entire night's sleep during that interval. If he found himself drowsy, or his spirits exhausted, a glass of wine restored his faculties, and he returned to his study. At the age of twenty-one, he formed the daring design of uniting in one work the whole compass of human knowledge, and he executed it in an Encyclopedia in twenty volumes, to which he gave the title of the Utility of Utilities. Nouhben Mansour, seventeenth Sultan of the dynasty of the Samahides, being dangerously ill, Avicenna was the only

Only one who could discover his disorder, and cure him. His reputation increased daily; and all the kings of Asia endeavoured to allure him to their court. Mahmoud, son of Sebuckthe-ghin, the first Sultan of the dynasty of the Gazneyides, was at that time the most powerful among the Oriental princes. Persuaded that nothing could resist his will, he wrote in a haughty style to Mamoun, Sultan of Kharisme, to send to him Avicenna, with several other men of learning, who were then at his court. Philosophy, a friend to liberty and independence, shudders at the fetters of constraint. Avicenna, accustomed to the pleasing distinctions shewn him by the great, could not brook the imperious manner in which Mahmoud invited him to his court, and refused to go thither; but the Sultan of

Kharisme, dreading the resentment of Mahmoud, compelled the philosopher, and the other men of letters to de-  
part.

Avicenna pretended to obey; but instead of taking the road to Gazna, he directed his way to Giorgian. Mahmoud, who thought to gain credit by having Avicenna near him, was incensed at his flight. He dispatched away portraits of the philosopher to all the up-  
princes of Asia, with orders to conduct him to Gazna, if he appeared at their courts. But Avicenna happily evaded all the search made after him; he arrived at the capital of Giorgian, where, under a borrowed name, he performed surprising cures. Cabous was at this time the reigning prince of the country; a nephew, whom he was very fond of, was extremely ill. The most able physicians

physicians were called to his assistance, but they could neither find his disorder, nor give him any relief. At last recourse was had to Avicenna, who had no sooner felt the prince's pulse, than he discovered that it proceeded from violent love, which he dared not confess. Avicenna ordered the intendant to enumerate all the several apartments within the palace. A quicker motion of the patient's pulse at the mention of a certain apartment, betrayed some part of the secret. The intendant was then directed to name every slave, that resided in that apartment. At the name of one of these beauties, young Cabous could not contain himself; and an uncommon pulsation completed the discovery of what in vain he tried to conceal. Avicenna, convinced that this slave was the cause

of

of the prince's disorder, declared, that it was in her power alone to restore his health.

It was necessary to obtain the Sultan's consent, who had the curiosity to see his nephew's physician. No sooner had he beheld his face, than he traced in his features the portrait sent to him by Mahmoud; but Cabous was so far from compelling Avicenna to deliver himself up at Gazna, that he detained him some time with him, and loaded him with honours and presents.

The philosopher passed from thence to the court of Nedjmeddeulé, Sultan of the race of the Bouides. Being made first physician to this prince, he gained his confidence to such a degree, that he raised him to the dignity of grand vizir; but he did not long enjoy this brilliant distinction. His too

strong propensity to pleasure, especially to women and the table, lost him at one instant both his post and his master's favour. Avicenna, from this period, felt all the rigours of adversity, which he brought upon himself by his own conduct. He was a fugitive and a vagabond; compelled frequently to change his residence to secure his life. He was accused of having advanced some propositions, which seemed to contradict the received sense of the Alcoran. This philosopher, who considered Alfarabi\* as his master, had

\* Surnamed Muallem-Sani, or second master, because the Mussulmans look upon Aristotle as the first. Alfarabi has been counted the most learned man of his age. Some Mussulman doctors have accused him of impiety, and Algazali ranks him, with Avicenna his disciple, among those philosophers that believed the eternity of the world; although they admitted a first mover, which among Mussulmen is looked upon as direct atheism.

embraced

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embraced all his tenets; 'tis for this reason, that doctor Algazali, in his book, entitled The Preserver from Error, accuses them both equally of impiety, for being more attached to the maxims and opinions of philosophers, than to the principles of the Alcoran. Benchon-nah, a celebrated historian, says, however, that many Mussulman doctors have maintained, that Avicenna abjured his errors towards the end of his life. He died at Hamaden, at the age of fifty-eight, the year of the Hegira 428, and of Jesus Christ 1036.

His perfect knowledge of physic could not exempt him from the disorders incident to human nature; he was attacked by several maladies in the course of his life, but was principally subject to the cholic. His indulgence in pleasures, and his bodily infirmities,

gave

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gave a poet occasion to observe in his epitaph, that his profound study of philosophy had not taught him morality, nor his skill in physic the art to preserve his health. No one composed with more facility than Avicenna, for he wrote fifty pages a day without the least fatigue. The doctors of the city of Chiras, having collected together all the objections made against one of his metaphysical works, sent them to him at Ispahan, by Casem. This learned man arriving only towards the evening, went to Avicenna's house, and discoursed with him till midnight: when Casem was retired, he drew up an answer to their remarks, and completed it before sunrise. He delivered the writing to Casem, saying, he had made all possible dispatch, not to detain him any longer at Ispahan. The reputation of Avicenna

cenna became so great after his death, that, even to the twelfth century, his method of studying philosophy and physic,

† Avicenna was undoubtedly one of the greatest and most universal geniuses that ever existed. He was a poet, orator, philosopher, geometricalian, astronomer, physician, and politician. He devoted himself to every science, and succeeded equally in them all. The very titles of his works prove the fertility of his genius; and if it be considered, that he reached only to the fifty-eighth year of his age, that he was a wanderer and fugitive, and much addicted to pleasures, one is at a loss to conceive, how he found leisure for so many productions. A cursory view of the catalogue of his works will evince this truth.

Of the Use and Advantage of the Sciences, 20 books.

Of Innocence and Guilt, two books.

Of Health, and Remedies, 18 books.

Of Means to preserve Health, three books.

Canons of Phyfic, 14 books.

Upon Astronomical Observations, one book.

Upon Mathematical Knowledge, one book.

Of Theorems, or Mathematical and Theological Demonstrations, one book.

Upon

physic, was preferred to all those that had gone before him. His works were the only ones of character in the schools even of Europe. His style is clear, bold, elegant, grave, and solid. Medicine is indebted to him for the discovery of cassia, rhubarb, mirabilions, and tamarinds; and it is from him that we learned the art of making sugar.

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Upon the Properties of the Arabian Language, one book.

Upon the Last Judgment.

Upon the Origin of the Soul, and the Resurrection of the Body.

Of the End that every one ought to propose to himself in Oratory and Physical Reasoning.

Demonstrations of collateral Lines in the Sphere.

An Abridgment of Euclid.

Upon Finite and Infinite.

Upon Natural Philosophy and Metaphysics.

Upon Animals and Vegetables.

Encyclopedia.

Nati-

*Nabi-Efendi's + Advice to his Son.**On Religion.*

“ **T**HE first thing a man ought to  
“ think of, my son, is religion.  
“ This should precede the consideration

+ Nabi-Efendi, a famous poet, who flourished towards the end of the last century, is the author of this little treatise in verse, which he composed for the instruction of his son. He was not only the best poet of his time, but also a prose writer of the greatest purity. He left a divan, or collection of poems, and various letters addressed to the grandees of the Porte, which is still considered as a model of true eloquence. He was much caressed by the Sultan Mustapha, and in high favour with the great men at court. After the death of that Sultan, he retired to Aleppo; and died there about the beginning of the present century. I thought a translation of these counsels might be interesting, because it presents an idea of Turkish morals: it may perhaps be matter of surprise to see, that on many occasions they think as we do; but the notions of honesty, justice, and virtue, are the same among all nations.

“ of wealth; nor is it sufficient to be  
 “ merely instructed in the momentous  
 “ truths it contains, but these truths  
 “ must be reduced to practice. Five  
 “ principal points form the basis of the  
 “ Mussulman religion. The confession  
 “ of faith, prayer, fasting, the pilgrim-  
 “ age to Mecca, and the tythe of all  
 “ property. On a submission to, and  
 “ punctual performance of these duties,  
 “ our whole happiness depends.”

*On the Confession of Faith ‡.*

“ Be frequent, my son, in the con-  
 “ fession of your faith; but above all  
 “ things,

‡. The profession of the Mahometan faith con-  
 “ sists in these words, LA ILAH ILLA ALLAH M-  
 “ HAMMED RESOUL ALLAH; i. e. there is but one  
 “ God, and Mahammed is his prophet. The  
 “ Mussulmans have these words continually in their  
 “ mouths, and attribute many virtues to them.

They are what the Iman enjoins a dying person

“things, let your heart accord with  
“your lips. This holy profession is  
“the foundation whereon is erected the  
“edifice of the Mussulman religion; it  
“suspends the anger of the Almighty,  
“ready to hurl vengeance on the sin-  
“ner, and lessens his guilt before him;  
“like a shining light, it illuminates the  
“way of true religion, and enables us  
“to avoid the paths of error; in short,  
“it is what distinguishes a Mussulman  
“from an Infidel.”

*Upon Prayer\*.*

“At the appointed hour of prayer,  
“prepare yourself for it by the ablu-  
to pronounce, as sufficient for salvation. A  
Christian, who should pronounce these words in  
the presence of a Mussulman, would be forced to  
embrace Mahometanism, which they are considered  
as the formulary of.

• The Mahometans pray to God five times a  
day.

“tions prescribed by the law: but the  
 “purity of the body is not sufficient;  
 “it is only a symbol of the purity of  
 “the soul. Consider not prayer as a  
 “painful exercise, but rather as the  
 “noblest employment that a mortal  
 “can perform. It brings, in effect,  
 “the creature nearer to his Creator, and  
 “establishes a sort of intercourse be-  
 “tween God and man. Be grave and  
 “composed, during these important  
 “moments, and humble yourself before  
 “the Supreme Being.”

*Upon Fasting.*

“My son, observe the fast of Rama-  
 “zan†; none but the sick can be le-  
 ““gally

† Ramazan is the name of the ninth month of the Arabian lunar year. In this month Mahomet enjoined the observance of fasting, which consists in abstaining from eating, drinking, or

“ gally exempted from it. What Mu-  
“ fulman, persuaded of the truth of his  
“ religion, and enjoying good health,  
“ would dare to break through this  
“ injunction? It is the source of num-  
“ berless benefits, which God confers  
“ upon us for our obedience to his  
“ commands. The most unruly pas-  
“ sions are subdued by fasting, and gain  
“ no access to the heart: it makes us  
“ almost partake of the nature of  
“ angels,”  
“ lying with one's wife, from the dawn of the day  
“ to sun-set; and the performance of this command  
“ is of such indispensible obligation, that the sick  
“ who cannot keep it, ought, when recovered, to  
“ fast another whole month; and the like is re-  
“ quired of travellers, and soldiers in the field.

Upon

*Upon the Pilgrimage to Mecca.*

“ Undertake, my son, no other pilgrimage † than that to Mecca. This city is the center of the world, and of all holiness. What a happiness it

“ is for a mortal to behold the Kaaba \*,”

“ or

“ After Mahomet had discoursed upon the

excellence of the temple of Mecca, in the

chapter of Aram, he instituted the law of pil-

grimage thither, in these words: “ God has

“ ordained the pilgrimage to the temple of

“ Mecca, to every one that shall be in a con-

“ dition to perform the journey.” This in-

definite expression has given rise to the different

sentiments of the most celebrated doctors of the

Mahometan law, about the condition which ren-

der this pilgrimage indispensably necessary.

† The Musulmans believe Mecca to be the

center of the world.

\* Kaaba, or Beitullah; these names are given to the temple at Mecca. The Kaaba is a square building, twenty-four cubits long on each side,

“ or the house of God, and to kiss the  
“ Black

which faces the East and West; twenty-three on the others; the door is on the East side, with a threshold of earth, raised about four cubits; so that there being no steps, those that approach it, perform their prayers, with prostrations, upon the threshold, as they advance to the door. The height of this building is twenty-seven cubits; the first roof is not exposed to the injuries of the air, being secured by another, which receives the rain. The first roof, and the walls, are covered with rich stuffs, silk, and gold brocade, which was formerly furnished by the caliphs, and now annually sent by the Sultan of Constantinople. Around this temple are magnificent porticoes, or galleries, every night illuminated by an infinite number of lamps, for the convenience of pilgrims.

The Arabians pretend, that on the spot where this temple is built, a tent properly furnished was sent down from heaven in the days of Adam, destined to the use of such worship as men owe to God. Adam frequently visited this place, and his son Seth thought proper to erect here a temple of stone for the use of his posterity. This first temple, being destroyed by the deluge, was rebuilt by Abraham and his son Ismael. The tradition of the ancient Arabs, before Mahomet, was,

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“ Black Stone\*? Zimzim†, wonder-  
“ ful well! thy waters, more precious

“ than  
was, That Abraham having determined, in obedience to God, to sacrifice his son Ismael, Gabriel the archangel, was sent from God to prevent it; and in the room of Ismael, to substitute a ram, which, by Abraham and his son Ismael together, was offered up to the living God. After this sacrifice, they had orders from God to build him a temple, where Seth had erected one. These two patriarchs thereupon built the Kaaba, and to perpetuate the remembrance of their obedience, and their sacrifice, fixed the horns of the ram to the gutter that received the water from the roof; where they remained till Mahomet removed them, to preserve the Arabs from the least temptation to idolatry.

\* The Black Stone, according to a tradition among the Arabs, has been highly reverenced from the earliest days of the temple of Mecca; and marvellous are the properties attributed to it by the Mussulmans. Pilgrims kiss this stone with great devotion; and without performing this ceremony, they would not think they had fulfilled the duties of their pilgrimage.

† The name of a well at Mecca, which the Mussulmans say, is the spring that God brought

“ than diamonds, give life to those  
“ whose thirst thou quenchest! Prof-  
“ trate yourself, my son, the first mo-  
“ ment you perceive the sacred temple,  
“ and repeat it several times.”

*Upon the Tythe of Goods, and upon Alms.*

“ The Zekath †, or bestowing a tenth  
“ of your goods, my son, is a divine pre-  
“ cept;

forth in favour of Hagar and Ismael, whom Abraham had driven from his house, and forced to retire into Arabia. This well is in great veneration among the Mussulmans; no pilgrim fails to drink of its water, and even to bring some of it away in leaden bottles. Mahomet, to make his native city of Mecca more considerable, to excite the people's devotion, and attract the greater multitude of pilgrims, bestowed great encomiums on the waters of this well.

† By this name the Mussulmans call that portion of their substance that should, pursuant to their law, be distributed to the poor: it is commonly called the Tythe or Tenth, but improperly, as well because this portion is not appropriated

to

“ cept; it is the patrimony of the poor,  
“ and to withhold it from them is to re-  
“ tain another’s property. The rich are  
“ nothing more than stewards to the  
“ indigent. Your substance, far from  
“ diminishing, will increase by your li-  
“ berality; while that of the unmerciful  
“ avaricious man will be dissipated, like  
“ a vapour by the wind; and he will  
“ be astonished to find his hands empty;  
“ God, who gave you birth in the ba-  
“ som of Plenty, might have placed  
“ you in a state of penury; be therefore  
“ compassionate and humane to those  
“ that are in want; and in your inter-  
“ course with them, suffer not a harsh  
“ expression to escape your lips. Open

to the Imans or priests, as that it sometimes extends even to the fifth part, according to the nature of their property; and good Mussulmans frequently give a fourth, or even half their goods, to discharge this obligation.

H 5 “ your

“ your doors to the dervishes, and the  
“ poor; such actions are more pleasing  
“ to God than the building mosques,  
“ continual fasts, or frequent pilgrim-  
“ ages to Mecca.

“ But it is not, my son, sufficient  
“ merely to give; the objects of your  
“ donation must be prudently chosen.  
“ Let the widow and the orphan hold  
“ the first rank; wipe away the tears  
“ that stream for the loss of a husband  
“ or a father; or rather let them find  
“ another in you. Let the afflicted and  
“ feeble find the passage to your heart,  
“ and a generous attention mitigate  
“ their distressed situation. How pleas-  
“ ing and delightful it is to carry cheer-  
“ fulness to the desponding, and relief  
“ to the necessitous! is it not, in some  
“ degree, to imitate the Almighty?  
“ Beware, my son, that a vain ostenta-  
“ tion

“ tion contaminate not your liberality ;  
“ by making it public, the merit of it  
“ is entirely lost. God alone ought to  
“ be privy to it. Alleviate, by your  
“ manner of bestowing alms, the shame  
“ that always attends the receiving  
“ them. How many had rather die,  
“ than submit to the humiliating pos-  
“ ture of a supplicant ? Others born to  
“ affluence, and become the sport of  
“ Fortune, silently stifle their misery,  
“ and perish by concealing their cala-  
“ mities. Endeavour to find them  
“ out, and dry up the source of their  
“ tears ; forget not the saying of an  
“ ancient, “ By doing good to others,  
“ you do it to yourself.” Is it not bet-  
“ ter thus to dispose of your wealth,  
“ than to dissipate it in luxury and de-  
“ bauchery, or even in sumptuous en-  
“ tertainments with dissolute flatterers,

“ who praise you to your face, and re-  
“ vide you behind your back ?”

*Upon the Study of the Sciences.*

“ Dedicate, my son, the dawn of  
“ your reason to the study of the  
“ sciences; they are of infinite advan-  
“ tage in the course of life; they form  
“ the heart, polish the mind, and in-  
“ struct mankind in their duty. It is  
“ by them that men attain to honours  
“ and dignities; they recreate and  
“ amuse us in prosperity, and become  
“ our consolation in adversity. I should  
“ never finish, were I to enter into a  
“ detail of all the benefits resulting from  
“ them; but in vain would you wish,  
“ without constant application, to ac-  
“ quire a proficiency in the sciences:  
“ they are the daughters of labour,  
“ and

“ and by labour alone is the possession  
“ of them to be obtained.

“ Endeavour to enrich your mind  
“ with every kind of knowledge: what  
“ an immense distance is there between  
“ a learned and an ignorant man! the  
“ brightest light compared with the  
“ thickest darkness; life with death;  
“ and existence with non-entity, express  
“ but imperfectly the interval which  
“ separates the instructed from the un-  
“ taught. Ignorance is the poisoned  
“ spring from whence flow the many  
“ evils that afflict the universe: blind  
“ superstition, irreligion, and barbarity,  
“ destructive to arts, march by her side;  
“ shame, meanness, and contempt, com-  
“ plete her train.

“ The Arabian language, so rich,  
“ and at the same time so ancient, that  
“ it seems coëval with the world; this  
“ language,

“ language, which was spoken by  
“ Abraham, and his son Israel, and  
“ which, from the days of those pa-  
“ triarchs even to these, has maintained  
“ its purity, ought to be the first object  
“ of your study; but your whole youth  
“ must not be spent in the learning  
“ of it; languages are but the avenues  
“ that lead to the residence of the  
“ sciences.

“ Meditate, my son, upon both the  
“ divine and human laws: these are all  
“ comprised in the Alcoran. Having  
“ once acquired this knowledge, apply  
“ yourself to logic, and natural philo-  
“ sophy; and above all, seek your infor-  
“ mation from authors of the highest  
“ reputation. Can a bird without  
“ wings mount into the air? The shell  
“ that encloses the valuable pearl, is  
“ not found upon the surface of the  
“ water;

“ water; it is at the bottom of the sea,  
“ and through many perils it must be  
“ explored.”

*That Riches should not be sought after with  
too much Anxiety.*

“ The false glare of riches, my son,  
“ dazzles the eyes of weak and selfish  
“ men; let them not dazzle thine.  
“ They incessantly pant after what they  
“ do not possess, and their insatiable  
“ souls are tormented with a thousand  
“ useless desires. May their unhappy-  
“ ness be a lesson to you, and teach  
“ you to avoid the same. Open not  
“ your mouth to solicit; supplication  
“ degrades a man of honour. Why  
“ should you, in your wants, have re-  
“ course to a weak mortal like yourself?  
“ What can he do? and what does he  
“ possess, that he can communicate to  
“ you?

“ you? God has distributed to every  
“ one wealth according to his divine  
“ pleasure, and no one can deprive you  
“ of the portion allotted to you.

“ The tranquillity and happiness of life  
“ consists in being contented with our  
“ condition. God, who placed us  
“ here, is not ignorant of our wants;  
“ place your confidence in his divine  
“ providence, and he will remove them.  
“ Why is man so solicitous for gold  
“ and silver? These vile metals can  
“ neither assuage hunger or thirst, nor  
“ even supply the place of the most  
“ simple food. In vain would the  
“ husbandman expect a harvest from his  
“ lands sown with silver and gold;  
“ these metals are not in themselves  
“ real riches; they are at most but the  
“ signs of them. Receive nothing from  
“ any one, except it were a present from

“ an

“ an intimate friend, and even there, a  
“ well-judged occasion should be sought  
“ to retaliate upon him. Be reserv-  
“ ed and circumspect in your pro-  
“ mises; but when your word is given,  
“ keep it most religiously: engage-  
“ ments are debts to a man of honour,  
“ and ought punctually to be discharged.”

*Upon Raillery.*

“ Abstain, my son, from raillery; it  
“ often wounds the object of it. A  
“ professed jester is the scourge of so-  
“ ciety, and every one fears and avoids  
“ him. Sacrifice no one for the sake of  
“ of a joke, which, like a pointed ar-  
“ row, pierces the heart of him against  
“ whom it is levelled. I am not such  
“ a rigid censor, as to banish all inof-  
“ fensive pleasantry and sportive hu-  
“ mour; refined and delicate raillery  
“ is.

“ is the foul and salt of conversation ;  
“ but how few know how to manage  
“ and confine it within its proper  
“ bounds ? ”

“ Disclaim for ever every species of  
“ detraction. It is base and cowardly  
“ to attack a person, who, being absent,  
“ cannot defend himself. A slanderer  
“ is abhorred by all the world ; his best  
“ friends avoid his company, and no  
“ one thinks himself safe from the reach  
“ of his envenomed tongue.”

*Upon Pride, Hatred, and Law-suits.*

“ All men, my son, are equal ; virtue  
“ alone, and not fortune, should con-  
“ stitute the difference between them.  
“ Let no one therefore see you valuing  
“ yourself upon the superiority of your  
“ rank. Be accessible and affable to all  
“ degrees of people ; for true greatness  
“ is

“ is humane. Wear not a haughty  
“ look, nor an eye that marks pride  
“ and a contempt of others. Let your  
“ countenance, far from inspiring ter-  
“ ror, be every where serene, and speak  
“ the goodness of your heart. Use no  
“ harsh expressions to your dependants,  
“ nor exact from them services above  
“ their power to perform. Treasure  
“ not up hatred or animosity against  
“ your neighbour. To give way to  
“ resentment is to sacrifice our peace, and  
“ to prepare a scene of self-mortification  
“ and chagrin. The most noble re-  
“ venge of an injury, is not to imitate  
“ him that did it. Above all things  
“ avoid anger, and the disorders at-  
“ tendant upon it; participate in all  
“ the calamities of your friends, and  
“ endeavour to alleviate them by your  
“ generous anxiety. Be liberal, when  
“ their

“ their necessities call for help; but  
“ use the utmost reserve, when you  
“ want their assistance. This is the  
“ only means to preserve friendship.  
“ Avoid, as much as possible, interfer-  
“ ing in the affairs of others, and  
“ neither take upon you the guardian-  
“ ship nor management of any one.  
“ Fly from law-suits; let not the courts  
“ of justice ring with your complaints,  
“ He that is fond of litigation is the  
“ most miserable of men; his days  
“ consume in quarrels, and finish in  
“ poverty. Carry not your complaints  
“ before the Sultan against any that  
“ have offended you; commit your  
“ cause to God; he will protect you,  
“ and throw shame on your enemy. Let  
“ your hands be ever open to do good,  
“ and your feet immovable to tread the  
“ paths of vice.”

Divers

*Divers Counsels.*

“ Remember, my son, the most affectionate of fathers, whose felicity or misery depends upon your attachment to virtue or vice. Be mild and affable to every one; for gentleness conciliates the affection of all. A proud and supercilious air is offensive to all the world, while a countenance that wears the marks of sweetness and benevolence, attracts universal love. Leave pride to the inhabitants of hell, who have been driven thither to give vent to that fatal passion.

“ Fly the society of the arrogant and presumptuous; or, if accident bring you together, discountenance their vanity by your modesty and reserve. Follow not the common maxim of

“ the

“ the age, which advises to return  
“ haughtiness for haughtiness. Pride  
“ is a cruel disease, which in the end  
“ brings destruction on him that in-  
“ dulges it.

“ Be not greedy after dignities and  
“ distinctions ; they might render you  
“ unhappy in this world, and miserable  
“ perhaps in the next. Admit for  
“ once, that Fortune should be con-  
“ stant in her favours to you, and raise  
“ you to the highest pinnacle of power,  
“ ought you, on that account, to ima-  
“ gine yourself of an order superior to  
“ mankind, and entitled to treat them  
“ with contempt? Beware, my son,  
“ that your eyes are not then fascinated  
“ with adulation. However elevated  
“ your station may be, affect no airs of  
“ grandeur, nor suffer any to kiss your  
“ hand or the hem of your garment.

“ Salute

“ Salute every one with condescension,  
“ and do not require the homage of  
“ people as you pass through the  
“ streets ; the less you expect respect  
“ from men, the more ready they will  
“ be to pay it you.

“ Dissimulation, when not carried too  
“ far, is sometimes allowed in the occur-  
“ rence of life, especially in our inter-  
“ course with the profligate and vicious.

“ We are not obliged to open the heart  
“ to their designing eyes ; too much  
“ candour and sincerity with such,  
“ might disturb our tranquillity, and  
“ interrupt our peace.

“ Crowd not yourself, like a vile  
“ parasite, to other’s tables, nor weary  
“ with repeated strokes the doors of the  
“ great. Time, like a rapid stream,  
“ flows impetuously on, never to return,  
“ and is swallowed up in the abyss of  
“ ages.

“ages. What blindness, or rather  
“what madness is it, to waste that time  
“in paying our court to men, who re-  
“ceive our homage with an air of dis-  
“dain!

“The surest way to keep a secret,  
“would be to reveal it to no one; there  
“are however circumstances, wherein  
“one finds comfort in disclosing it to  
“the bosom of a friend; but he ought  
“to be fully proved before hand, that  
“his discretion may be depended upon.  
“Shun such as are addicted to pleasure  
“and dissipation, and whose disposition  
“is fickle and inconstant.

“Too great credulity, and extreme  
“distrust, are two opposite faults, to be  
“equally avoided. We ought not to  
“believe implicitly whatever is said, nor  
“to reject all we hear. The light of our  
“understanding should conduct us to  
“truth;

“ truth; shut your ears against praise,  
“ for most of it is dictated by flattery  
“ or interest. As to the commendations  
“ of the wicked, they must not be list-  
“ ened to; they only praise to tarnish  
“ your virtue, and to seduce you to  
“ vice.

“ Present yourself no where without  
“ invitation. Above all things fre-  
“ quent only the houses of character  
“ and honour; let the assemblies you  
“ resort to, be the school of virtue and  
“ not of vice.

“ There is a just medium between  
“ silence and loquacity; a man of tac-  
“ turnity is shunned, and a perpetual  
“ talker is looked upon as the tyrant of  
“ conversation\*. Nature, that has  
“ given

\* Might it not be said, that these words are a translation of the two following verses of Cato the Censor?

170. A MISCELLANY OF

" given us but one organ for speech,  
" has furnished us with two for hearing,  
" to teach us that we should hear more  
" than speak. Be concise in your nar-  
" rations; the true way to please is to  
" say a great deal in few words, and to  
" instruct while you amuse.

" Speak to every one with mildness  
" blended with dignity, and never re-  
" turn a mortifying answer. To re-  
" proach another with his defects, is to  
" set up for a censor of society. Men

" Os unum natura, duas formavit et aures;  
" Ut plus audiret, quam loqueretur homo."

Undoubtedly Nabi-Efendi, the author of this little moral treatise, never read them, nor knew a word of Latin. The learned among the Turks study no language but the Arabian and Persian, and shew a thorough contempt for the Latin, Greek, and every other tongue in use among the Christians. Whoever among them should study the European languages, would be looked upon as almost an infidel. Men of genius think alike.

" never

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“ never forgive those who humble  
“ them: let not the superiority of your  
“ talents in conversation be too much  
“ felt, but contrive to give them an op-  
“ portunity of displaying their abi-  
“ lities to advantage. This flatters  
“ their self-love, and they are pleas-  
“ ed with us, when they are so with  
“ themselves. Shew indulgence to those  
“ that are less enlightened than yourself;  
“ God has not imparted to every man  
“ the same portion of understanding.”

### *Upon Cheating.*

“ Give not yourself up, my son, to  
“ cheating, and its dark evasive tricks.  
“ It is the practice of mean and base  
“ minds; it is better to run into the  
“ other extreme, and to be counted a  
“ dupe. Cheating is a contemptible  
“ vice, and plunges the practitioner in-

172 A MISCELLANY OF

“ to inevitable evils. It is inspired by  
“ a demon, who leads us astray, to  
“ make us partakers of his calamity.

“ Falsehood dwells upon the lips of  
“ the knave, and his mouth opens only  
“ to deceive. He spreads discord and  
“ division around him, but his punish-  
“ ment follows him close. Become the  
“ object of hatred and detestation, none  
“ of his enterprizes succeed; being the  
“ enemy of all the world, every one  
“ endeavours to frustrate his designs;  
“ his days are poisoned with bitterness,  
“ and he dies at last in disgrace. You  
“ know the proverb, which says, “ That  
“ sooner or later the cheat is entangled  
“ in the nets which he spreads for  
“ others.” Knavery, falsehood, and  
“ calumny, are three monsters escaped  
“ from hell, to ravage the earth. A  
“ true Mussulman should combat and  
“ subdue

“ subdue them. The life, honour,  
“ and welfare of our neighbours are  
“ sacred deposits entrusted by the Al-  
“ mighty to our care and protection.  
“ To offer to invade either, is a horrible  
“ sacrilege.”

*Upon Wine and Opium.*

“ Wine, my son, was a present Na-  
“ ture made to mortals, to recruit their  
“ strength when exhausted by labour,  
“ and to alleviate their pains; but this  
“ precious gift has been abused, and  
“ the immoderate use of it obliged our  
“ prophet to proscribe this liquor,  
“ Submit yourself without murmuring  
“ to the law † he has established.

*“ Wine*

† There are two passages in the Alcoran re-  
lative to the prohibition of wine. Osman, one of  
Mahomet's successors, having questioned him  
about wine, and games of hazard, Mahomet an-  
swered

“ Wine drank to excess degrades a man  
“ below his species, and deprives  
“ him of reason, which was given for  
“ his guide. It ruins reputation, and  
“ for ever excludes him from all dig-  
“ nities and honours. But if wine pro-

swered him by this verse in the Alcoran: “ In  
“ these things there is great danger, and great  
“ advantages for men.” The Mussulmans of  
those times having heard this answer, set aside  
the consideration of the danger, and keeping close  
to the benefits to be received from wine, contin-  
ued the use of it; but Osman having seen some  
months after, what happened at a feast at Medina,  
where the guests, intoxicated with wine, fell to  
fighting, complained of it to Mahomet, who pub-  
lished a verse in the Alcoran in the chapter en-  
titled MAIDAH, or the TABLE, in these words:  
“ Most certainly wine, games of hazard, the  
“ stones whereon camels or other animals are sac-  
“ rificed to be divided by the lot of arrows, are  
“ all abominable things in the sight of God.  
“ Avoid them all, that you may save yourselves.”  
Notwithstanding these words are so express, there  
are many Mahometans, who do not believe that  
the use of wine is absolutely forbidden them.

“ duces

“ duces such pernicious effects, those of  
“ opium + are a thousand times more  
“ fatal. It was undoubtedly of this  
“ plant, that the famous Egyptian  
“ magician Dalle Mutaleha + gave to  
“ those who attempted her life, when

+ The Mussulmans, particularly the Turks, make great use of the juice of poppy, which they call Afoun. They also employ another plant, named Benk, which is the hyoscyamus, or henbane, whose principal quality, like that of poppy, is to intoxicate and lay asleep. Although there is no mention made of these drugs in the Alcoran, yet the more rigid doctors consider those that use them, as infringers of the law. The reason alledged by them is, that those two drugs, by stupifying the mind, and depriving it of the use of reason, produce the same effect as wine, and therefore ought to be equally prohibited. The best opium is found at Aboutige, a city of the Thebaid, in Egypt, where a great quantity of black poppies grows, from whence it is transported into the Levant, and even to the Indies.

+ A famous magician of Egypt, much spoken of in the Oriental romances, and may be compared with our Circé.

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“she transformed them into every kind  
“of animal. This is the effect produced  
“by the juice of the poppy, which de-  
“bates those that use it from the rank  
“of men, to level them with brutes.  
“Observe the gait of an opium-taker;  
“he moves forward with a slow and  
“sluggish pace, his legs are scarce able  
“to support his body, lean and ema-  
“ciated as it is; his dull and languid  
“eyes, his hollow cheeks, and livid com-  
“plexion, give room to doubt, whether  
“he be a corpse come out of the tomb,  
“or a breathing being.”

### *Upon Dress and Debts.*

“Take care, my son, not to give  
“into extravagance of dress. Beauty  
“being one of the qualities which  
“men most esteem in women, these are  
“excusable in their endeavours to ren-

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“der themselves amiable. The ornaments of dress are made for the fair sex; man ought only to think of decorating his mind with useful knowledge. But under pretence of avoiding too studied an attire, you must not run into the other extreme, and turn Cynic. Neatness and modesty in dress are not incompatible. Let your clothing be conformable to your station; but however rich you may be, do not wear furs of an extraordinary price; those of the black fox and the sable are only the spoils of animals; what a littleness of mind is it to become vain of such ornaments? Remember, that death will deprive you of this pompous apparel, and leave you nothing but a winding-sheet.

“Pride in dress is the road to debts, and debts are attended with infinite

15            “distresses.

“ distresses. He that is involved in  
“ debt, loses the most valuable blessing  
“ of society, which is Liberty; he be-  
“ comes the slave of his creditor; the  
“ time of payment elapsed, is the term  
“ of the insolvent’s life; the prison he  
“ is confined in, appears to him his  
“ grave; a sordid usurer takes advan-  
“ tage of his calamity, and in a little  
“ time an enormous charge absorbs his  
“ whole substance, and completes his  
“ ruin. He is dragged from one court  
“ to another, and becomes the tale of a  
“ whole city. Behold, my son, the  
“ evils that attend extravagance; I  
“ have drawn this picture, that you  
“ may avoid the fatal consequences of  
“ it. It is better to be clothed in rags,  
“ nay, even to go naked, than be in  
“ debt; a man at least enjoys his li-  
“ berty. Never lend your money; too  
“ much

“ much good-nature often exposes us to  
“ injuries. Uprightness and gratitude  
“ are two virtues very rare among men.  
“ They easily forget benefits, and deny  
“ their obligations. Perjury is of small  
“ account with them; and they had  
“ rather waste their money in suits of  
“ law than in paying their debts. Is your  
“ debtor a dependant of a pacha, you  
“ dare not demand your money of him;  
“ his protector will himself solicit  
“ the judge in his favour; he will  
“ suborn false witnesses, and in spite of  
“ the justice of your claim, his influ-  
“ ence will set him out of the reach of  
“ your prosecutions. The age is so  
“ perverse, that it is dangerous even to  
“ do an act of kindness.”

180. A MISCELLANY OF

Upon Ambition:

*A Portrait of such as seek the Favour of the  
Pachas.*

“ Listen not, my son, to the voice  
“ of ambition; fly from dignities and  
“ distinctions; happiness is found in  
“ mediocrity. Great concerns draw  
“ after them great cares; and he that  
“ undertakes them, must bid adieu to  
“ his own tranquillity. Nor is the  
“ sacrifice of his repose the most con-  
“ siderable part; he becomes the ob-  
“ ject of public envy; hatred and jea-  
“ lousy are let loose upon him, and  
“ calumny prepares for him its most  
“ sharpened darts.

“ A wise man avoids the courts of  
“ the pachas; for what business has he  
“ in places whence virtue is banished,  
“ and where injustice and tyranny reign  
“ triumphant?

“triumphant? Knowledge, merit, and  
“probity, are not qualities of recom-  
“mendation to governors of provinces.  
“They confer favours only upon in-  
“famous informers, whose prostitute  
“talents serve to fill their coffers, by  
“teaching them the art of oppressing  
“the people. Pachas are like greedy  
“hunters, who employ falcons to make  
“war upon the inhabitants of the air.  
“They measure their favours to us by  
“the advantage they reap from our ser-  
“vices. He that makes riches flow  
“into their treasury, by opening the  
“channels of injustice and oppression,  
“becomes their favourite. He who  
“aspires to their good graces, must re-  
“nounce every principle of honour and  
“equity; he must sacrifice the people  
“to their avarice, carry desolation  
“into

“ into families, and become the object  
“ of terror and public execration.”

“ Examine, my son, the conduct of  
“ an ambitious man, that aims at being  
“ the sole favourite of a pacha. If  
“ formidable rivals obstruct his way,  
“ he employs by turns, treason, calum-  
“ ny, and the blackest villanies; he  
“ hesitates at no crimes that promise him  
“ success; but his base designs do not  
“ always succeed. They that have the  
“ same views, and are as profligate as  
“ himself, check his career, and reduce  
“ him to his original meanness. Should  
“ he prove fortunate enough to get the  
“ better of his competitor, what a spirit  
“ of revenge does he gratify? A re-  
“ sentment that cannot be satisfied but  
“ with the blood of him that dared  
“ to oppose him. His intrigues and  
“ crimes at length seat him in the post  
“ he

“ he has so long sighed after ; his rivals  
“ have either fled or perished ; he alone  
“ enjoys the favour of the pacha, who  
“ is guided by his advice alone, and  
“ receives every impression he gives  
“ him.

“ What a change does this elevation  
“ occasion in him ? Pride is painted on  
“ his face, and the bitterest gall distills  
“ from his lips ; scarce does he vouch-  
“ safe a look to his former friends ; the  
“ knee must be bent before this idol,  
“ and his caprices flattered. Whoever  
“ dares to contradict him, is inevitably  
“ undone. He prevents the success of  
“ every business that is not carried on  
“ under his protection. Versed in the  
“ art of oppressing the people, every  
“ the most minute article is subjected  
“ to a new duty, which he appropriates  
“ to his own use. In short, he invades  
“ the

“ the property of the public and of in-  
“ dividuals.”

“ But his felicity is neither unallayed  
“ nor permanent; fear, distrust, sus-  
“ picion, and a thousand different pas-  
“ sions distract his soul; the remem-  
“ brance of his crimes crowds inces-  
“ santly upon his mind, and often  
“ plunges him by a violent death into  
“ the darkness of the grave; or else a  
“ potent enemy starts up and over-  
“ powers him, and he finishes his  
“ career, either in a melancholy exile,  
“ or a dark dungeon. Woe to the  
“ rapacious and ambitious man, who  
“ causes to flow both day and night the  
“ tears of a desolated people! These  
“ confluent tears form at length a tor-  
“ rent, which sweeps away him and his  
“ ill-gotten wealth together.”

*“ I have  
meni”*

“ I have given you, my son, a picture of the great, infatuated by ambition. I must now delineate one of such as unite moderation with prosperity. These are never seen besieging the pacha’s door, nor insinuating themselves into his good graces, to stimulate him to the commission of a thousand acts of injustice. They are neither courtiers nor flatterers; their wealth, the fruit of their own or their ancestors’ frugality, is managed with prudence, which enables them to live with dignity. The ambitious censure a conduct so opposite to their own, and accuse them of folly and meanness; but they despise such vain aspersions, and enjoy their life in peace and serenity. Take these last, my son, for your model; let not your soul be accessible to ambition; fly far

“ from

“ from the courts of pachas ; happiness  
“ resides not there. It is in your own  
“ possession, if you can attach to your-  
“ self a few virtuous friends, and can  
“ employ your leisure hours with useful  
“ and entertaining books.”

*Upon Falsehood, Hypocrisy, and true  
Sanctity.*

“ Let your mouth, my son, be the  
“ temple of Truth, and not of False-  
hood. He that is not afraid to pol-  
lute his lips by an untruth, is the  
“ most contemptible of men. Lying  
“ is the source of infinite evils; but it  
“ is not enough to avoid an offence to  
“ truth, we must also shun those that  
“ betray it. The prophet has said,  
“ That the mouth of a lyar resembles a  
“ corrupted gulph, which infects all the  
“ air around it. If any seem to doubt  
“ the

“ the truth of what you say, never at-  
“ tempt to confirm it by oaths; the  
“ word of an honest man ought to  
“ carry with it all the authority of an  
“ oath; there are too many without  
“ faith and shame, who abuse it to sup-  
“ port their falsehoods.

“ Whatever is false in actions, is not  
“ less contrary to the love of truth, than  
“ what is so in words. Place no con-  
“ fidence in those hypocrites, who af-  
“ fect an air of sanctity; their exterior  
“ modesty, their long and neglected  
“ beard, their coarse apparel, their eyes  
“ at one time raised towards heaven, at  
“ another lowered to the earth, all  
“ conspire to impose upon the vulgar;  
“ but their hearts are false, depraved,  
“ and filled with the most subtle poison  
“ of hypocrisy. I here attack the pre-  
“ tended devotees. God forbid, that  
“ my

“ my reflections should be construed to  
“ affect the truly devout! ”

“ These hypocrites wish to invade  
“ every thing; they make themselves  
“ arbitrators in all disputes; become  
“ the tyrants of families, and the terror  
“ of children, whom they deprive of  
“ their inheritance, to get possession of  
“ it themselves. Many sell their  
“ estates to distribute it among these  
“ impostors, who have the disposal, if  
“ you credit them, of the treasures of  
“ heaven; and which they liberally  
“ give, provided you as liberally reward  
“ them with the goods of the earth.  
“ They have neither merit, learning,  
“ nor virtue; but conceal their defects  
“ under a plausible exterior. Their  
“ outward appearance speaks great  
“ mortification, and they preach up the  
“ most rigid morality, while, in secret,  
“ they

“ they abandon themselves to every  
“ species of voluptuousness. They  
“ emphatically pronounce five or six  
“ religious words, and affect a myste-  
“ rious language, the better to deceive  
“ the ignorant. By such means the  
“ unthinking credulous people become  
“ their dupes, and take them for real  
“ saints: their name is soon spread  
“ abroad; the ambitious, who aspire at  
“ honours; virgins, that wish to find  
“ husbands in their lovers; wives, who  
“ sigh for the death of superannuated  
“ or jealous husbands; such, in short, as  
“ have any thing in expectancy, crowd  
“ to consult, and beg them to interest  
“ Heaven in their behalf.

“ If the impostor of whom I speak,  
“ is an adept in his art, and has dreams  
“ and revelation at command; if he  
“ counterfeits one inspired, with the  
“ motions

“ motions of his mouth and the rolling  
“ his eyes; above all, if he flatters his  
“ consulters, and has cunning to foretell  
“ the accomplishment of their wishes,  
“ he cannot fail of success. Should, by  
“ chance, one of his random predictions  
“ be verified by the event, his votaries  
“ multiply apace, the high and low  
“ attend him; presents pour in upon  
“ him from every quarter, and his  
“ riches increase with his reputation of  
“ sanctity.

“ Beware, my son, of giving credit  
“ to such impostors; the truly devout  
“ are not solicitous for the perishable  
“ goods of this world; they are  
“ humble, and seclude themselves from  
“ the profane vulgar; they seek not to  
“ dazzle the eyes of the populace by  
“ deceitful arts; their miracles are  
“ clothed with the seal of authenticity;  
“ they

“ they have power over the elements,  
“ and diseased; even Death is obedient  
“ to their voice, and delivers back the  
“ prey it had already seized; they are  
“ the favourites of the Almighty, who  
“ is pleased to instruct them in his  
“ secrets; it is on their account, that  
“ God preserves the world, and with-  
“ holds his avenging arm, uplifted to  
“ reduce it to its original nothing.”

*Upon the Spring, and upon Musick.*

“ Spring, my son, is the most agree-  
“ able of all the seasons; Nature, which  
“ seemed to be expiring under the rigour  
“ of Winter, returns to new life; every  
“ being is in fresh motion, and an-  
“ nounces a general revolution. The  
“ sap in vegetables, and the blood in  
“ animals, circulate with greater velo-  
“ city; trees deck themselves in new  
“ apparel,

“ apparel, and meadows are enamelled  
“ with a thousand budding flowers;  
“ the rivers, long held captive by the  
“ northern blasts, dissolve their chains  
“ at the approach of the gentle zephyrs;  
“ the birds in songs declare their joy,  
“ and make the woods resound with  
“ their amorous melody.”

“ Give yourself up, my son, to the  
“ charms of this delightful season; quit  
“ the pomp and noise of cities, and  
“ retreat to the modest sequestered vil-  
“ lage. The rural scene was the origi-  
“ nal habitation of man, and pleasures  
“ are there still tasted, less brilliant per-  
“ haps, but more pure than those any  
“ town can boast. 'Tis there the phi-  
“ losopher, by contemplating nature, is  
“ led to admire the greatness of God in  
“ all his works.

“ Fields

“ Fields and woods banish every  
“ melancholy thought from the mind  
“ of man. Is there a place more fa-  
“ vorable to lovers, and where they  
“ can better indulge their pleasing re-  
“ flections? Every sense is gratified at  
“ the same time ; sight by the verdure,  
“ smelling by the odours exhaled from  
“ flowers, and hearing by the nightin-  
“ gale’s song. Dispute not the abso-  
“ lute sway of music, but yield to its  
“ soft impressions, and to that bewitch-  
“ ing power which transports you be-  
“ yond yourself. Music, as well as  
“ poetry, paints objects to the mind ;  
“ it expresses the different passions, and,  
“ by secret springs, sometimes melts  
“ us into softness, sometimes fires us to  
“ heroism, insomuch that, in these in-  
“ stances, one would conclude that the  
“ heart corresponded with the ears.”

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Upon Poetry.

“ Before you attempt the painful task  
“ of poetry, you must consult your  
“ strength; if you find in yourself that  
“ divine fire which inspires great poets,  
“ indulge your genius, cultivate it far-  
“ ther by the study of such as have  
“ excelled in this sublime art. Nefi  
“ and Baki hold the first rank among  
“ the Turks. Persia, fertile in men of  
“ genius, has produced a great number  
“ of good poets. What power and  
“ purity are found in the works of Saib  
“ and Kelimi! Djami, Nouri, and Ha-  
“ kani shine with a thousand beauties  
“ not to be described. Sadi, like the  
“ modest nightingale, makes the woods  
“ resound with his melodious strains.  
“ Cheyket, like the eagle, soars on dar-  
“ ing wings above the clouds. Hafiz

“ sings

“sings of love, and the juice of  
“the grape; while Atar attempts  
“to render men more virtuous by  
“precepts of the most sublime mo-  
“rality.

“The Arabians have not been less  
“attentive to poetry than the Persians.  
“They possess even more of that divine  
“enthusiasm, that poetical fury, (if I  
“may so express myself) which seizes,  
“fires, and transports the heart. Their  
“style is impetuous, their lively imagi-  
“nation paints objects with force and  
“energy, and their verses partake of  
“all the heat of the climate they inha-  
“bit. They resemble a diamond, that  
“sparkles with a thousand lights. To  
“taste their beauties, their language  
“must be understood. Whoever would  
“attain a perfect knowledge, ought to  
“be complete master of the Arabic

“ and Persian tongues; these two are  
“ the wings whereon a poet that would  
“ take his flight may mount on high;  
“ without their assistance, he will always  
“ creep upon the earth.

“ Would you wish, my son, to have  
“ your verses please your contemporaries,  
“ and be handed down to posterity, let  
“ rhyme and reason ever accord: Under  
“ an ingenious emblem or fine allegory,  
“ let them contain some useful truth,  
“ and contribute to render mankind  
“ more virtuous. The garden of  
“ poetry is dry and barren, if not fer-  
“ tilized by the waters of philosophy.

“ The greatest part of our indifferent  
“ poets talk only of the Narcissuses, the  
“ locks of hair, of wine, and the  
“ nightingale; when they draw the  
“ picture of the imaginary beauty they  
“ are smitten with, they compare her  
“ one

“ one while to the spring, another to an  
“ enamelled meadow; her lips are like  
“ roses, and her complexion like jessa-  
“ mine. Dull and servile imitators,  
“ their lifeless imaginations furnish  
“ them with no new images, and they  
“ dare not attempt any untrodden  
“ path.

“ Truth, my son, needs not the aid  
“ of satire to make her voice heard;  
“ never employ therefore your Musæ  
“ in that kind of poetry. A satirist by  
“ profession is formidable to every one,  
“ as none think themselves secure from  
“ the malicious strokes of his pen.  
“ Hatred and Envy are let loose upon  
“ him, and the evils he draws on him-  
“ self by his severe verses, make him a  
“ thousand times repent his having in-  
“ dulged such a satirical turn.”

*The Portrait of Pachas or Governors of Provinces. Dangers and Calamities of this Employment.*

“ Happy he, that exactly balances  
“ his income with his expences! still  
“ happier he, who, reflecting upon the  
“ uncertainty of human affairs, foresees  
“ in time a reverse of fortune, and, by a  
“ prudent œconomy, makes a certain  
“ provision against future calamities!

“ Curb your ambition, my son; be  
“ not anxious after honours; the higher  
“ you rise, the greater will be your  
“ infelicity. True happiness, which  
“ comes not with wealth and dignity,  
“ is found only in a state of mediocrity.  
“ A gently-gliding rivulet is sufficient  
“ to fertilize your garden; an impe-  
“ tuous torrent would, by overflowing,  
“ destroy it.

“ But

## EASTERN LEARNING. 8199

“ But of all the dignities aspired at  
“ by ambitious men, that of a Pacha is  
“ the most dangerous. The life of a  
“ Pacha is a continual series of vexa-  
“ tion and disquietude; he is invested,  
“ it is true, with unlimited power in this  
“ world, but he has every thing to  
“ apprehend in the other. His post is  
“ perplexed with a cruel alternative; if  
“ he commits injustice, he becomes  
“ guilty in the sight of God, and if he  
“ commits none, he cannot maintain  
“ the place he occupies. Every thing  
“ embarrasses, disquiets, and torments  
“ his mind; he sleeps neither day nor  
“ night; the sight of an officer from  
“ Constantinople makes him tremble;  
“ he fancies him the bearer of the fatal  
“ string, or, at least, of an order for his  
“ deposition. He that is not dazzled  
“ with

“ with the deceitful pomp annexed to  
“ the dignity of a Pacha, and weighs  
“ well the vexation and uneasiness inse-  
“ parable from it, will not solicit  
“ such an hazardous employment, and  
“ would even refuse the government of  
“ Egypt, or of Bagdad, if offered  
“ him.

“ I am not ignorant, that there are  
“ some Pachas of true probity and ho-  
“ nour, who, so far from having courted  
“ the dignity which they are raised to,  
“ did not accept of it but by compul-  
“ sion: But in spite of all their good  
“ intentions, they are obliged to go  
“ down with the stream, and to make  
“ shipwreck of their virtue. Could  
“ they support their rank, and live in  
“ splendor, if they confined themselves  
“ to the mere revenue of their charge?

“ A new

“ A new governor\*, in order to satisfy  
“ the insatiable avarice of the Sultan,  
“ his favourites, ministers, and eunuchs,  
“ is obliged, before he obtains his post,  
“ to dip into the purse of an usurper. His  
“ servants, equipage, horses, tents, the  
“ clothing of his officers, and of his  
“ troops, cavalry and infantry, cost him

\* Nothing can equal the tyranny practised in the provinces of the Ottoman empire; the despotism and avarice of Pachas, and still more, that of the Sultan, and the great officers of the Porte, are the cause of it. Although the offices are not venal, the expence of obtaining them is not the less; for presents must be made to all that have power, whether in the interior of the seraglio, or the divan. Those that sue for preferment, often wanting ready money, borrow of the Jews at fifty or sixty per cent.; and as the employment is only for one year, unless renewed by fresh presents, a Pacha on his arrival in his province, thinks of nothing but how to amass money by every possible means; from whence arises the close connection between him and the herd of informers; the source of all the evils which desolate the provinces entrusted to his care.

“ immense sums, so that he comes into  
“ his province he is to preside over,  
“ overwhelmed with debts, from which  
“ he has no other means to extir-  
“ cate himself, than by fleecing the  
“ people.

“ Some Pachas are naturally fond of  
“ tyranny; their gloomy and savage  
“ souls are not susceptible of com-  
“ passion; they glory in being cruel,  
“ and plunder the great equally with  
“ the little. In speaking to them, they  
“ are addressed with the pompous titles  
“ of Preservers and Directors of the  
“ Universe, at the same time that they  
“ are its greatest scourge and curse.  
“ Who can describe the calamities they  
“ spread through the provinces en-  
“ trusted to their care? Their officers,  
“ the cruel ministers of their depreda-  
“ tions, follow the example of their  
“ masters.

“ masters. Woe to that village where  
“ they are commissioned to collect the  
“ tribute ! The miserable inhabitants  
“ are accused of pretended crimes, to  
“ colour the seizing of their property.  
“ In vain they apply for justice to the  
“ governor, who protects the robbers,  
“ and shares with them the plunder.  
“ My pen is weary of enumerating  
“ such horrors. By such practices as  
“ these, the Ottoman empire falls in-  
“ sensibly to decay; most of the vil-  
“ lages which formerly were in a flou-  
“ rishing state, are at present mere de-  
“ serts, and the empty cottages now  
“ serve only as a retreat for nocturnal  
“ birds.

“ When the first caliphs, successors  
“ of Mahomet, made the conquest of  
“ Persia, they found in the cabinet of  
“ Cosroes a book wrote by that mo-

“narch’s own hand, in which was  
“these words: “A state is powerful  
“and flourishing only in proportion as  
“it is peopled; and the degree of po-  
“pulation depends solely on the certain  
“subsistence of every individual. A  
“prince can never be truly rich, but  
“when his subjects are so. The source  
“of all wealth is the cultivation of the  
“earth; if the husbandman is oppressed,  
“he either perishes for want, or flies to  
“another country. The prosperity of  
“a state is intimately connected with  
“the principles of justice and mo-  
“deration. Every kingdom, that is  
“not governed by these principles,  
“verges to its destruction.”

*Of Alchymy, or the Philosopher's Stone.*

“ Alchymy\*, my son, is of all sciences  
“ the most vain and the most false. It  
“ is even profaning the name of science  
“ to give it to an invention, which has  
“ ruined so many. Place no confidence  
“ in those mountebanks who boast the  
“ possession of the grand secret. The  
“ philosopher's stone is the appellation  
“ of a thing that never existed; it re-  
“ sembles the phoenix, of which so ma-  
“ ny wonderful stories are related, and  
“ which no one ever saw. Crucibles  
“ and alembicks are instruments of po-  
“ verty, and not of opulence; the only

\* It is however true, that alchymists are sometimes of great service by the useful discoveries they make. We ought, therefore, to allow them some merit, in return for their labour and expences.

“ transmu-

“ transmutation they perform, is to  
“ change the wealth of the alchymist in-  
“ to indigence.

“ If an alchymist is sometimes so for-  
“ tunate in his operations, as to imitate  
“ the colour of gold, he fancies him-  
“ self at last arrived at the desired point;  
“ and, in imagination, is already in pos-  
“ session of immense treasure: but aqua  
“ fortis or the coppel soon undeceives  
“ him; despair succeeds hope; the  
“ stores that ripen gold in the bowels of  
“ the earth, are of a very different na-  
“ ture from those constructed by man,  
“ In vain do rash mortals strive to pass  
“ the boundaries prescribed them, and  
“ arrogantly pretend to imitate the  
“ works of the Almighty!

“ Can there be any one more  
“ wretched than an alchymist; destined  
“ to spend his days under ground, for  
“ fear

“ fear of being discovered? He never  
“ quits his dreary habitation till the stars  
“ begin to appear; and is a stranger to  
“ every pleasing amusement, and the  
“ soft endearments of society. Stoves,  
“ furnaces, bellows, and earthen basons  
“ filled with various liquors, are his  
“ only companions; in short, after  
“ having consumed the greatest part of  
“ his life in making useless experi-  
“ ments, he ends it in distress and po-  
“ verty.”

*Of Detraction and News-mongers.*

“ Detraction, my son, is a secret in-  
“ clination of the soul to think ill of  
“ every man, and to ascribe a criminal  
“ motive to the most indifferent ac-  
“ tions. Calumny goes still further; it  
“ sharpens its arrows against virtue it-  
“ self, and, despairing to find any real  
“ cause

“ cause of censure, supposes some, in  
“ order to tarnish her splendor.

“ A detractor and a calumniator are  
“ considered as the pests of society;  
“ when such appear in any public as-  
“ sembly, an universal silence is observ-  
“ ed, and indignation is painted in  
“ every face; no sooner has a person of  
“ this character heard any report to the  
“ disadvantage of another, than he is  
“ impatient to spread it over the town;  
“ he runs from house to house, and is  
“ like a borachio full of vinegar, which  
“ bursts if not presently emptied.

“ Gloomy Discontent is visible in the  
“ countenance of a detractor; his heart  
“ is inaccessible to joy, but when he  
“ can torment others; and his mouth  
“ ushers forth broils, quarrels, hatred,  
“ ill-will, and every species of discord,  
“ that disturb the peace of society.

“ News-

“ News-mongers, though less dangerous, are still more ridiculous; their mouth is, as it were, the magazine of all sorts of news, whether true or false. They are acquainted with every transaction that happens in the empire, and give notice of the nomination or deposition of every Pacha. They boast of knowing what passes in the divan of our august Sultan, and foretel peace or war. The most secret negociations are no mysteries to them, and nothing escapes their pretended sagacity. They amuse themselves with forming a thousand projects, and dedicate so much of their time to the service of the state, that they neglect their own private affairs. Simple people greedily swallow their tales, and hold them in admiration, while men of understanding laugh at their trifling insignificant babble.”

*Upon*

Upon the greatness of God, and the nothingness of Man.

“ Great God! what is man compared to thine immensity? an imperceptible atom, a drop of water in the vast extended ocean.

“ And this universe, so grand, so magnificent, is but the pastime of thine omnipotence: those luminaries that decorate the firmament, that roll so majestically over our heads, their splendor, beauty, and that constant harmony which exists in all their motions, all these wonders, great God! vanish and disappear before thy majesty and power! Thus, in barren deserts, do imaginary lakes, formed by the rays of the sun upon the burning sands, deceive the greedy

“ greedy eye of the thirsty traveller, and  
“ disappearing at his nearer approach,  
“ leave him nothing but despair and  
“ melancholy regret.

“ Pure Spirit, Supreme Intelligence,  
“ thou hidest thyself from the vain en-  
“ quiries of mortals: the most pre-  
“ sumptuous, that has dared to sound  
“ the abyss of thy essence, could never  
“ fathom it!

“ The mere idea of thy divine Be-  
“ ing plunges the mind into astonish-  
“ ment: in vain does it endeavour to  
“ raise itself, to meditate on thy nature,  
“ and infinite perfections; the more  
“ it contemplates the less it conceives,  
“ and at last is compelled to acknow-  
“ ledge the insufficiency and folly of  
“ their feeble reason; all they gain by  
“ their enquiries, is the shame of having  
“ been presumptuous enough to at-  
“ tempt

“ tempt a discovery of thine unsearchable counsels!

“ What eye can penetrate that veil  
“ which hides thee from the sight of  
“ the sons of Adam? what man is  
“ able to endure thy dazzling brightness?  
“ The very angels are abashed at  
“ the appearance of such majestic glory,  
“ and prostrate before thy throne,  
“ cover themselves with their wings,  
“ and trembling pay their adorations.  
“ At one time, enlightening us  
“ by the rays of thy wisdom, thou  
“ enablest us to penetrate the most  
“ hidden mysteries; at another, giving  
“ us up to the vanity and errors of our  
“ own thoughts, thou permittest even  
“ the plainest and most simple things to  
“ become rocks and shoals to our weak  
“ reason.

“ Thou

“ Thou plungest the proud philosopher into the darkness of error, and  
“ lettest thy light shine upon humble  
“ ignorance.

“ Who is able, great God, to measure  
“ the boundaries of thy knowledge, or  
“ trace out immensity? As an attribute  
“ of thy divinity, it is not the painful  
“ fruit of labour. Uncreated Being,  
“ thou from all eternity hast had a perfect  
“ knowledge of thyself, and of all  
“ thy perfections; thou seest futurity  
“ as if present; the thickest darkness is  
“ with thee as the clearest light; and  
“ the heart of man, a mystery to himself, is to thee fully disclosed and  
“ known. Free and independent Architect! what being can oppose thine  
“ amazing works, or obstruct their operations? Thou commandedst it to be,  
“ and the universe was produced from  
“ nothing:

“nothing: to nothing shall it return if  
“thou sayest, Be no more.”

“Thine existence is not bounded by  
“time, or limited by space; or rather,  
“it at once fills every place, and com-  
“prehends all times.”

“Sovereign Dispenser of Good and  
“Evil! Thou sheddest them upon thy  
“creatures, according to thy mercy, or  
“thy justice; and the fountain of  
“thine anger is as inexhaustible as that  
“of thy goodness.”

“Thou bestowest empires, and  
“takest them away at thy pleasure;  
“thou scatterest, like dust, the most  
“formidable powers, and from their  
“dispersed remains formest a thousand  
“others. The haughty monarch, who,  
“elated with his strength, and intoxicat-  
“ed with his prosperity, erects his disdain-  
“ful head to the clouds, and would be  
“thy

“ thy equal, feels himself at once sinking  
“ under the weight of his own great-  
“ ness; whilst thy powerful hand leads  
“ the humble shepherd from his cot,  
“ to substitute him in his place, and  
“ decorate him with his spoils.

“ Thou holdest in thy hands the  
“ destiny of mankind; the breath of  
“ thy divine mouth can open the se-  
“ pulchre, bring the dead to life, and  
“ entomb the guilty living; and man  
“ returns to the dust, wherewith thou  
“ hast fed him.

“ The elements are subject to thy  
“ commands; they change their na-  
“ tures at thy voice, and become instru-  
“ ments of thy vengeance, or thy  
“ mercy. In vain do thine enemies  
“ attempt to fly from thy wrath; they  
“ meet death in striving to avoid it;  
“ and rivers behold with astonishment  
“ their waters transformed into an

“ avenging fire that consumes them in  
“ an instant. Nor doſt thou perform  
“ less wonderful things for the protec-  
“ tion of thy friends ; and the burning  
“ furnace wherein the impious Nim-  
“ rod\* caused Abraham thy faithful  
“ adorer to be cast, is changed into a  
“ bath of rose-water.

“ The universe, trembling with fear, is  
“ silent before thine adorable majesty.

“ The prophet has said, That thy  
“ perfections are like a bottomless  
“ sea ; and shall I, vile clay, pretend  
“ to fathom its depth ? Alas ! the  
“ world I inhabit, is a mystery to me ;  
“ and shall I dare, with curious eyes,  
“ to pry into the secrets of Heaven ?  
“ Our most enlightened philosophers

\* Abraham, according to the tradition of the  
Mussulmans, having refused adoration to Nim-  
rod, this prince was exasperated, and ordered  
him to be thrown into a burning furnace, from  
whence however he came out safe and unhurt.

“ have

## EASTERN LEARNING. 217

“ have in these researches found only  
“ darkness, and willing to know all,  
“ have known nothing.

“ To wash away the stains of human  
“ iniquity, one single drop, Oh my  
“ God, from the ocean of thy mercy, is  
“ sufficient!

“ In imitation of that animal, the  
“ symbol of fidelity, who knows no  
“ other voice but his master’s, it is to  
“ thee alone I look up, to thee alone I  
“ address my vows!

“ Since thou hast commanded sin-  
“ ners to implore thy clemency, suffer  
“ thyself to be subdued by the cries  
“ which the guilty Khalid sends up to  
“ thee.”

“ Feridoun, king of Persia, ordered  
“ these words to be engraved on his  
“ throne, “ The immutable Being, who  
“ created the universe, is the only ob-

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ject that merits our attachment: this  
perishable world is not worthy of it;  
he raises us up to the summit of  
grandeur, but to precipitate us into  
the darkness of the grave. Since  
Death spares none, it matters not  
whether we are surprised upon a  
throne, or under a thatched cottage;  
but it is of great consequence that it  
finds us virtuous."

*Upon the Shortness of Life, and the Use we  
should make of it.*

The moments rapidly succeed  
each other, and we advance with  
hasty steps towards the end of our  
days. Thou, O man! that hast spent  
the greatest part of thy life in diffi-  
culation, make a proper use at least of  
what

“ what remains. The fatal trumpet\*,  
“ the signal to depart, has already given  
“ notice, and thou art not prepared to  
“ begin thy journey. A lethargic  
“ sleep has seized upon thy senses; thou  
“ sighest after honours and riches at  
“ the very moment thou must quit  
“ them. Ye lofty palaces, and superb  
“ buildings, your first inhabitants have  
“ disappeared, new ones have succeeded  
“ them, and they shall be followed by  
“ others. Every thing has a conclu-  
“ sion, every thing has a period. We  
“ ought not therefore to suffer our-  
“ selves to be dazzled with the false  
“ glare of sublunary goods; virtue  
“ alone can attend us to the grave.”

\* This comparison is taken from the caravans, whose setting out in the morning is signified by the sounding of a trumpet.

## Upon the Danger of Pleasures.

## Of Death, and Virtue.

“ Rouse thyself, unthinking mortal,  
“ from that lethargy which benumbs  
“ thy senses; consider the long journey  
“ thou hast to perform; forget not that  
“ the hour of thy departure is uncer-  
“ tain; that dangers of every kind  
“ await thee on thy road, which, like a  
“ labyrinth, is full of deceitful paths;  
“ thou art lost, if thou mistakest the  
“ way.

“ Value not thyself upon thy riches,  
“ nor place thy confidence in the gran-  
“ deur that surrounds thee; they will  
“ one day vanish from thy sight, like a  
“ floating vapour driven by the wind.  
“ O thou! that lookest down with dis-  
“dain upon the poor, remember, that  
“ God is the distributer of good things;  
“ and if thou hast received more of

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“ them

“ them than others, it is that thou  
“ may’st dispense a part to the indigent.  
“ To-day it is in thy power to do good ;  
“ to-morrow the opportunity may be  
“ past. Chemsi\*, this deceitful world  
“ is full of seducing paths, wherein are  
“ found public games, festivity, and  
“ pleasures ; avoid them, in order  
“ to walk constantly in the road of  
“ virtue, for that alone leads to the so-  
“ vereign good.”

*Upon the Inconstancy of Fortune.*

“ Be not thou afflicted, O my heart,  
“ if the cup-bearer of Destiny fills  
“ thy cup, sometimes more pleasant

\* A poet, the author of these verses ; he directs the words to himself. The Turks have a species of poetry, called CAZEL, in which the poet is always obliged to name himself in the last distich.

## 222 A MISCELLANY OF

“than ambrosia, sometimes more bitter  
“than wormwood.” Nothing is per-  
“manent in this world; disquiet not  
“thyself if the wind of Fortune blow  
“not in thy favour. Hope for happier  
“moments; and reflect, that if darkness  
“has succeeded the brightest day, light  
“will in a little time burst victorious  
“from the bosom of obscurity, and dis-  
“pel it.”

*Upon this World, and Death.*

“O my heart! thou hast suffered  
“thyself to be seduced by this fallacious  
“world; thou hast yielded to its al-  
“lurements, and dipped thy lips in  
“the empoisoned cup, which is pre-  
“sented to thee. Like the senseless  
“fly, thou hast fluttered from one plea-  
“sure to another, till thou art scorched  
“by the flame of thy passions.

“Is

“ Is it that thou hast trusted to the  
“ promises of this deceiver, and reposed  
“ thy confidence in its oaths? Couldst  
“ thou imagine, that this world, which  
“ is perishable for others, would cease to  
“ be so for thy sake alone? Or didst thou  
“ flatter thyself, that, as a privileged  
“ guest, thou shouldst continue for ever  
“ to sit at the banquet of Voluptuous-  
“ ness?

“ Where are those renowned con-  
“ querors, that have filled the uni-  
“ verse with the fame of their ex-  
“ ploits? Where are those haughty  
“ monarchs, before whom their sub-  
“ jects dared scarcely raise a trem-  
“ bling eye? They have all disappeared  
“ from off the face of the earth, or  
“ rather are reduced to dust and ashes.  
“ What is become of those cele-  
“ brated beauties, who attracted such a

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“ crowd of lovers? their fine black  
“ eyes, which caused so much mischief,  
“ are extinguished, and covered with  
“ the veil of death; their lips, once  
“ redder than the roses, are faded; and  
“ their skin, once whiter than the ala-  
“ baster, is now but a heap of dirt.”

*Upon the Difficulty of knowing the Human  
Heart.*

“ A man lays himself open to dis-  
“ covery by a thousand ways; his ta-  
“ lents are soon perceived, his under-  
“ standing easily found out; he will  
“ himself inform you of his extraction,  
“ his wealth, and dignity; it is the  
“ heart alone that can escape detection,  
“ and many years are requisite to gain  
“ a thorough knowledge of it.”

*Upon*

*Upon Knowledge, and Ignorance.*

“ A stone may, by its weight, bruise  
“ a vase of the finest gold, though the  
“ value of the stone be neither increas-  
“ ed, nor that of the gold diminished  
“ thereby. Thus an ignorant man, if  
“ opulent, laughs at erudition in in-  
“ digence.”

*Upon the Obstinacy of the Wicked.*

“ In vain does the sage exalt his  
“ voice; he cannot make himself heard  
“ by a multitude of madmen; their  
“ confused clamours stifle the voice that  
“ calls them back to virtue. Thus is  
“ the soft sound of the lyre drowned by  
“ the noise of the trumpet.”

*Comparison between the Learned and Ignorant.*

“ A man of learning is not talkative,  
“ and yet, in spite of his taciturnity, a  
“ thousand things discover his know-  
“ ledge; like a precious perfume, which,  
“ though inclosed in a box, still exhales  
“ its fragrant odours. The ignorant  
“ avoids conversation, but bawls out his  
“ nonsense; like a drum, that strikes the  
“ ear with noise, yet is empty within.  
“ A man of science, placed in a circle  
“ of the ignorant, is like a beautiful  
“ woman in the company of the blind:  
“ the first are no better judges of the  
“ learning of the one, than the second  
“ are of the beauty of the other.

“ A wise man ought not silently to  
“ be a witness to the actions of the vi-  
“ cious.

“cious. He must not overlook the  
“vices of the profligate; it is even his  
“duty to reprove them: his silence  
“would cause a double evil; the wicked  
“would grow more and more con-  
“firmed in their corrupt practices, and  
“the wise man would lose that auth-  
“ority which virtue gives him over  
“vice.”

*On a learned Profligate.*

“Vice is odious in every one, but  
“much more so in a man of science.  
“Knowledge is a weapon given us to  
“combat the powers of darkness;  
“the source whence all vice flows.  
“What a shame it is for a soldier to  
“be taken with his arms in his hands!”

*On Women.*

“ A prudent man does not entirely  
“ resign himself up to women, nor trust  
“ them wholly with the management  
“ of his affairs. Whatever strength of  
“ mind a woman may possess, she is still  
“ subject to the weakness of her sex,  
“ nor can she ever attain to that forti-  
“ tude of soul, which is the portion of  
“ men.”

*On Virtue.*

“ Love virtue, says a father to his  
“ children, and never forsake it; the  
“ advantages derived from it, are more  
“ substantial, than those offered by a  
“ deceitful world. Riches are perish-  
“ able, and a mere trifle may deprive  
“ us of them; virtue alone is above the  
“ reach

“ reach of change ; it teaches us moderation in prosperity, and fortitude in adversity. Virtue constitutes the delight of good men, and extorts homage even from the vicious.”

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*Advice of King Feridoun to his Children.*

FERIDOUN†, king of Persia, so renowned for his wisdom, said to his children : “ The life of man re-

“ sembles

† Feridoun, seventh king of Persia, of the first dynasty, was son of Alkhan, descended from the race of Djemchid ; he defeated Zohak, usurper of the Persian crown, in a pitched battle. When grown old, he divided his kingdom between his three sons ; the two eldest, dissatisfied that their father had given his favourite younger son so large a portion to their prejudice, treacherously contrived the death of their brother, and had the cruelty to send the head of this beloved son to their father. The monarch, too old himself to

take

“sembles a book, and the days of  
which it is composed, are its leaves.  
Be careful not to write in it any  
actions, but what are praise-worthy,  
and such as conduce to the hap-  
piness of the people you are destined  
to govern.”

*In what Condition of Life a Man claims  
most Pity.*

**C**OSROES, king of Persia, in conversa-  
tion one day with two philosophers, a  
Greek, and an Indian, and Buzur-  
Djumher his grand vizir, asked them,  
“ In what situation of life is a man to  
be the most pitied ? ”

take vengeance for this fratricide, dissembled his  
resentment, till Manoudjeher, son of the mur-  
dered prince, was able to bear arms, when he  
gave him the command of a considerable army,  
with which the young prince defeated his two  
uncles.

The Grecian maintained, That it was old age accompanied with extreme poverty. "To have the body oppressed by infirmities, the mind worn out, and the heart broken by a heavy series of misfortunes, is, in my opinion," says the Indian philosopher, "the most deplorable fate." "I know a condition more to be pitied," says Buzur-Djumher, "and it is that of him, who has passed through life without doing good; and who, unexpectedly surprised by death, is sent to appear before the tribunal of the sovereign Judge."

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*The Library of the Indian Kings.*

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THE library of the Indian monarchs was composed of such an infinite number of volumes, that a hundred camels were

were required to transport them. A prince, fond of reading, and travelling, engaged a man of learning, to collect what was most valuable out of every book, and to compose a more portable library. The philosopher made abridgments, and ten sufficed instead of a hundred.

Another king found there were yet too many volumes, and a Brachmin was employed to make a further diminution. As he knew the genius of the prince was not turned to study, he reduced the whole library to these four maxims.

1st. Justice ought to be the principle of every action of a king: this introduces tranquility into a state, and secures the love of his subjects. Injustice, on the contrary, is the source of troubles,

troubles, and alienates the affections of his people from him.

2d. A state cannot subsist, if the morals of its members are depraved; it is in vain to implore the authority of the laws. A Sultan ought therefore to prevent corruption from insinuating itself among his subjects. A virtuous people is always faithful.

3d. The only means to preserve that valuable blessing, health, is to eat when the appetite calls, and to leave off before it be entirely satisfied.

4th. The virtue of a woman consists in securing herself, by a retreat from the danger of opportunity: Invisible to every one but her husband, she ought to carry her rigid discretion so far, as even to avoid looking at any man, were he more beautiful than an angel.

*Upon*

WESTERN LEARNING.  
of his conduct; but as he  
comes to his senses, he

*Upon Silence.*

**C**OSROES acknowledged, that he  
had often repented of having  
spoke, and never of having kept silence.  
" Slave to the word I have uttered,"  
said the prince, " it is not in my power  
to retract it; but I am master of that  
which has not yet escaped my lips."

---

*Comparison on the Favour of Kings.*

**A** Traveller, after a thousand diffi-  
culties, arrives at the top of a  
high mountain; but is no sooner there,  
than a violent tempest arises; the light-  
ning flashes in his eyes, and thunder rolls  
over his head, and strikes him. In  
like manner does a courtier, by dint of  
intrigue, cunning, and assiduity, be-  
come

come a Sultan's favourite; but at the moment he ambitiously fancies his fortune most firmly established, he is disgraced; and his fall is the greater, as his station was the more elevated.

*On Anger, and particularly that of Kings.*

THE anger of a prince should be limited, even to his enemies, or he will lose the confidence of his own subjects, by whom he will become too much dreaded. If wrath be not moderated by prudence, it will begin by destroying him that is inflamed with it, without inevitably producing the same effect upon him that gave rise to it.

When we see a feeble mortal transported with anger, and bursting with rage, would we say, that earth is the element

of

of, which he is composed? Should we not rather conclude, that fire is the principle of his existence?

*On Avarice.*

**G**OLD, shut up in the bowels of the earth, reluctantly yields to the painful labour of those that dig the mines. With equal difficulty is this precious metal wrested from the hands of a miser; he parts not from it till death. The hopes of possession gives him more pleasure than possession itself: He heaps up riches for an impatient heir, and sometimes for a stranger, nay, perhaps for an enemy.

*The*

*The Disposition of him that would give  
Advice to Kings.*

**H**E alone can carry truth to the foot of the throne, and cause it to be heard by the Sultan seated thereon, whose soul is not shaken, either by the hope of riches, or by the terrors of death.

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*On the Danger of discovering to Kings the  
bad Conduct of their Ministers.*

**I**T is dangerous to inform kings of the faults committed by their ministers: one should be perfectly certain beforehand, that they will make a proper use of the information given, otherwise death is the inevitable recompence of an imprudent zeal.

*Divers*

## Divers Comparisons.

A Sultan without equity, is like a river without water.

A poor man without patience, is like a lamp without oil.

A woman without modesty, is like a ragout without salt.

A man that studies the sciences without any natural genius for them, is like a gallant without money.

A traveller without knowledge, is like a bird without wings.

A man of learning, that is not the better for it, is like a fine tree that produces no fruit.

An ecclesiastic without learning, is like a house without a door.

Satire

*Satire of Vefi-Efendi, upon the Manners  
of his Time.*

**Y**E grandees of Constantinople! let the accent of my voice strike your ears, and rouze you from that lethargic slumber wherein you are sunk. The wrath of God is ready to burst on your guilty heads; the lightning is already shot forth, and the thunderbolt is preparing. Far from attempting to avert his anger, you provoke his vengeance by fresh crimes; you destroy the sacred edifice of faith and religion, to erect temples to ambition and voluptuousness. Did the impiety of Pharaoh ever equal yours?

You oppress the weak by your tyranny, and invade the inheritance of the widow and the orphan. The tears and lamentations of so many, rendered miserable

serable merely by your injustice, affect you not ; your hearts, more hard than marble, are inaccessible to pity.

I know not what religion you profess ; how is it to be known, since the abominable excesses to which you are given up, are proscribed in the four books † that issued from the Most High ? You have shaken off the restraint of laws ; the admirable constitutions of this empire, which have raised its glory to such a height, are too feeble to stem the torrent of your rapacity ; nothing stops you, when in pursuit of the gratification of your passions.

How should the laws be reverenced, while the cadis, who are the guardians, are the first to elude them ? The temple

† The Mahometans reckon as canonical, the Pentateuch of Moses, the Psalms of David, the Gospel of Christ, and the Alcoran.

of Justice is become the seat of Knavery and Falsehood ; ye unjust cadis, that delay doing justice to-day, dread the vengeance of God to-morrow.

I know your system, and all the absurdity of it ; you imagine, that, after death, man, like brutes, returns to nothing, from whence he came ; that there is ground for neither fear nor hope hereafter. I perceive the motive which induces you to embrace such an erroneous opinion ; you deny the last judgment, because you dread it, and because you have an interest in wishing there may be none.

Riches and sensuality, are the only Divinities worshipped in this degenerate age. The grandees of Constantinople devote themselves to women. Have they forgot the guilty complaisance of

Adam towards Eve, and the evils it brought upon those first parents of the human race?

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*Upon Enemies.*

**A** Prince ought to be quiet, when he perceives division and animosity reign among his enemies; they only become formidable, when, being in harmony among themselves, they are able to unite all their forces against him.

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*Upon false Friendship.*

**W**HEN an enemy has exhausted all his power of force and violence, he assumes the mask of friendship, and under that deceitful cover, does us an injury,

injury, which, as an open enemy, he could not effect.

## *Upon the Bringers of bad News.*

**B**E not the first to report bad news; let it come from another. Do not imitate the screech owl, whose mournful voice alarms the whole neighbourhood; resemble rather the pleasing nightingale, whose melodious song gives notice of the approach of spring.

## *Upon false Friends, and Flatterers.*

**S**UFFER not yourself to be cajoled, either by pretended marks of friendship from your enemy, or from the infectious praises of a flatterer. The first conceals himself under the cloke

of friendship, to work your destruction; and the second, while profuse of his commendations, laughs at your credulity.

---

*Upon Knowledge, and Ignorance.*

**A**N ignorant person that falls into error, is more excusable than a man of learning that commits the same fault. The former resembles the blind, who, unable to direct his own steps, loses his way; the latter is like him, who, with the eyes of a lynx, suffers himself to fall into a pit.

*Upon*

*Upon Poverty.*

THE miseries attendant on poverty are not easily known, but by those who have felt them. Can a man in the bosom of Plenty, and whose table is covered with the most delicious viands, form an idea of hunger, and all the evils it experiences?

---

*Upon the Unhappy.*

ASK not an unhappy man the cause of his wretchedness, unless you are resolved to give him assistance: Without such a kind intention, your ill-timed questions only serve to make his wounds bleed afresh.

*Comparison between Ignorance and Knowledge.*

**A** Man ignorant, and rich, resembles a vessel of earth with a gilded outside; and the learned, and poor, is like a precious stone set in base metal.

---

*Upon real Happiness in this Life.*

**F**IVE things contribute to the happiness of man in this life. To have a true friend, and no enemy; to enjoy good health, and a competent share of the goods of Fortune; to these, add a composed and contented mind.

g M

*Upon*

*Upon Love.*

TWO friends were conversing together upon the subject of love. "This passion," says one, "is more productive of misery, than happiness to man. Jealousy alarms, gloomy suspicions seize the lover, and dread fully torment him."

"You describe," replied the other, "the anxieties of love, but say nothing of its delights. What joy does the sight of the beloved object afford, after a long absence; or the conquest of a heart after great difficulties? Figure to yourself the tender union of two souls, their rapturous transports, and agree with me, that if love be attended with some uneasiness, it is likewise the source of the

“ highest pleasures. Without love, all  
“ is languid and inactive; love alone  
“ inspires and invigorates the universe.”

---

*Upon Riches, and their Use.*

THE goods of this world were given  
us only to make a proper use of  
them. Woe to him, that heaping to-  
gether wealth, dares not touch his stock  
for fear of lessening it, and starves him-  
self in the midst of his riches. Moses  
advised Caroun †, to be as liberal to  
others

† So the Mahometans call Korah, whom they  
believe was nearly related to Moses; and that he  
accumulated such immense wealth by means of  
his knowlege in chemistry taught him by the  
prophet, that forty camels were required to carry  
it. His avarice was equal to his opulence, and  
he refused to pay the tenths of his substance, as  
had been ordained by the law of God. Moses,  
already displeased with him for being the author  
of

others as God had been to him. He would not follow the counsel of the prophet, and was swallowed up with all his treasures.

When a portion of our property is not employed in the relief of the necessitous, it contributes more to our hurt, than to our felicity. Let us imitate the liberality of the Almighty, and communicate to others a part of that

of a sedition, complained to God of this ungrateful man, who had added rebellion to his other misdeeds. God gave Moses leave to punish him in what manner he pleased, and the prophet ordered the earth to swallow him up.

Caroun, seeing his lands, treasures, tent, and family ingulphed, and himself sunk up to his knees, sued four times to Moses for pardon, without moving him to pity. God appeared some time after to this legislator, and said: "You could not be prevailed on to forgive Caroun, "though he conjured you four different times; "had he addressed himself to me but once, I should not have refused him mercy."

wealth he has so plentifully bestowed upon us.

The tree of Generosity carries its tops up to the heavens. Whoever would taste the delicious fruits of the tree, should not cut it down at the trunk with the axe of Avarice.

Why should we be vain-glorious of the good things we possess ? Ought we not rather to thank God, who, in giving us such plenty, has furnished us with the means of rendering ourselves acceptable in his sight ? A good subject never boasts of his services ; he considers even the having had the power to perform them, as a sufficient recompense.

*Upon*

Upon Silence.

“WHY,” says a father to his son,  
“ do you keep silence, when in  
company with men of learning, and  
not, in your turn, communicate to them  
the knowledge you are possessed of?”  
“ The reason is,” replies the son, “ the  
fear I am under; lest, from speaking  
upon what I do know, they should  
come to interrogate me upon what I  
am ignorant of.”

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*The Answer of Lokman.*

LOKMAN† was asked of whom he  
learned virtue? he answered, “ Of  
the

† Lokman, surnamed ELHAKIM, or the Wise.  
The 31st chapter of the Alcoran bears his name,

“ the wicked. Their bad actions in-  
“ spired me with an abhorrence of vice.”

wherein Mahomet represents God speaking in these terms : “ We have given wisdom to Lok-“ man.” Some Mussulman doctors imagine him to have been nephew to Job ; others, nephew to Abraham. But the greatest number assert, he was a native of Ethiopia, of the race of the black thick-lipped slaves sold to the Israelites, under the reign of David. The various anecdotes, mentioned by the Mahometans, relating to Lokman, very much resemble what is reported of Esop, and make us reasonably conclude him to be the same person. The very name which the Greeks, to whom that of Lokman was unknown, have given to their fabulist, seems to decide the question in favour of the Orientals ; Esop, in Greek, signifying Ethiopian. Besides, we find in the parables, sentences, and fables of Lokman in Arabic, the same things that we read in Esop. It is more probable, that the Greeks copied from the Arabs, than these from the Greeks. The fables of Lokman were antecedent to the time when the sciences flourished in Arabia, and they began to translate the best productions of the Greeks. This method of conveying instruction by fables was likewise more suitable to the genius and government of the Orientals, and has existed among them time immemorial.

*The*

*The Answer of Buzur-Djumber.*

**B**UZUR-DJUMHER being asked,

Who was the best king? replied,  
" He from whom the virtuous have  
nothing to apprehend, and the  
wicked every thing to fear."

*Upon Justice and Injustice.*

**PHILOSOPHERS** say, that Justice

peoples the world, and Tyranny  
renders it a desert. Equity, like the  
sun, enlightens the place where it pre-  
sides; and Injustice, like a thick cloud,  
envelopes all around in darkness.

*Upon*

*Upon Knowledge, and Ignorance:*

THE company of the ignorant is dangerous to the learned. Such an intercourse obscures the knowledge of the wise man, without his being able to impart the least ray of light to the soul involved in too thick a darkness. So the nightingale, shut up in the same cage with a crow, soon forgets those melodious sounds that charm the ear.

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*Upon Alms.*

HE who abandons himself to pleasure, yet bestows part of his superfluities upon the poor, is more praise-worthy, than the Santon who mortifies his body by continual fasting, and at the same

same time sighs after the goods of this world. Every denial of gratification, that has not God for its object, is in itself vicious. " How then art thou employed, Santon, in this solitary retreat? What object can present to thee the mirour of thy soul, if it be encompassed with darkness, and attacked by desires ? "

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*Upon the Covetousness of the Derviches.*

**T**HREE are two sorts of people inconsolable for the loss they have sustained, and their loss is mutually irreparable. The merchant, who has seen his ship dashed to pieces against a rock ; and the young heir, who, inveigled by a fraternity of derviches, has suffered himself to be stripped of his whole estate.

The

The greedy dervich would shed the blood of the heir, if he found no other means to get possession of his property. Avoid every man that wears a blue shirt ‡, or he will soon reduce you to wear one yourself. If you invite an elephant, you must build a house large enough to receive such a guest.

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*Upon Falsehood, and Truth.*

---

**F**ALSEHOOD, once detected, destroys all future credit. It is a deep wound, on which the scar always appears. The favourer of Truth is believed, even though he should betray it; while an habitual Liar is never credited, even in things that are really true.

‡ The derviches in Persia wear blue shirts.

*Upon Ingratitude.*

MAN is the most excellent of all creatures, and the dog † one of the lowest: but, however, a grateful dog is better than an ungrateful man.

A dog never forgets the friendly hand that has fed him, not even when employed to correct him. An ungrateful man may be obliged on a thousand occasions, yet the most trifling circumstance, wherein he thinks himself neglected, will cancel the remembrance of all past favours.

† The dog is considered by the Mahometans as an unclean animal.

**Bad**

*Bad Examples should not be followed.*

**H**EAVEN showers its benign influence on the earth, and renders it prolific by its plentiful dews. The earth, in return, sends up clouds of dust towards heaven: The containing can yield only the contained. Follow the impressions of your happy disposition; dare to be good, though I am otherwise; pity, but do not imitate me.

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*Various Maxims.*

**H**E that thinks his own prudence sufficient to conduct him without a guide, is the very person that stands most in need of advice.

Every one is satisfied with his own understanding, and will never allow a deficiency

deficiency in it; as a father is pleased with the person of his child, however much deformed.

The ambitious, loaded with riches and honours, grows still more rapacious, and would engross every thing. The wise man, content with a moderate fortune, enjoys it with peace of mind, without envying that of others.

He that in his younger days, has not provided a subsistence against old age, has much to suffer, when he arrives at this last period of life.

Nobody pities the vicious, when calamity befalls them, nor lends them an assisting hand; it is a just vengeance on them, for all the evils they have occasioned.

The

The wicked shun the virtuous, as an owl does the light of the sun.

Let us not profane the sacred name of friend, by giving it to such as are our inseparable companions in days of prosperity, but forsake us in distress. Adversity is the true touch-stone of friendship.

Benefits received are recorded upon sand, and the least breath of air effaces them; but injuries are engraven upon brass, and never obliterated.

He is the best friend who inspires us with a detestation of vice, and a love of virtue.

The life of a man is not too long for the study of the sciences. He ought to commence it when he quits the cradle, and finish only as he enters the grave.

The most delicate food is of no service to a weak and disordered stomach; nor the most prudent advice of any weight with a man, who, thirsting insatiably after riches, is perpetually in search of them.

Prudence, without courage, is useless; and courage, not guided by prudence, is madness.

The man of knowledge is acquainted with the condition of the ignorant, having himself been once under the same cloud; but this last has no idea of the former, because he has never been enlightened by the torch of science.

Two sorts of people are insatiable: he that seeks after knowledge, and he that is greedy of riches. A monarch beloved

beloved by his people, is stronger than he that has a formidable army, without the affection of his subjects.

Perfection consists in three things: the love of religion, patience in adversity, and discretion in the actions of life.

The wicked are dead, though they move upon the earth; and the virtuous live, though they inhabit the gloomy regions of the dead.

Words are like medicines; if moderately used, they are of service; but become prejudicial, when too frequently repeated.

Love is an impetuous master, or rather a cruel tyrant: he sports with our sufferings, and the quiet he procures us is a real fatigue. If the beginning of his

his reign is attended with some apparent pleasure, the end of it is an insupportable yoke; he impairs the understanding, enervates the body, and completes the whole, by reducing us to misery and contempt.

The most difficult of all the sciences, is the knowledge of ourselves.

A misfortune is single to a man that bears it with fortitude; and double to him that gives way to impatience.

A man, insatiable in his desires, is at last obliged to content himself with a small portion of earth.

The real orphan is not he whom death has deprived of his parents; but he that has wanted education, and is destitute of knowledge.

The

The sciences resemble a sun surrounded with clouds.

Be humble in thy youth, and thou shalt be honoured in thine old age.

The fool thirsts after riches, and the wise man seeks only perfection.

F I N I S.

